

ILLINOIS CATHOLIC HISTORICAL REVIEW

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APPROBATION

The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this Diocese only, but will embrace the entire province and State of Illinois, and to further encourage this movement, I desire you to enroll me among the life members of the Society.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN, *Archbishop.*

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,

M. A. TARRANT,

Secy. to the Bishop of Alton.

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,


HENRY ALTHOFF, *Bishop of Belleville.*

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MOST REV. GEORGE WILLIAM MUNDELEIN, D. D.,
Archbishop of Chicago

Illinois Catholic Historical Review

VOLUME III

JULY, 1920

NUMBER 1

THE DOUBLE JUBILEE A Memorable Page in History

I.

The 8th, 9th and 10th days of June, 1920, in Chicago, and the 12th of the same month and year in Joliet, witnessed the commemoration of some of the most interesting facts in the history of Mid-America. The great services, exercises and ceremonies enacted on those days centrally concerned the Catholic Church, its establishment, growth and progress in this region, but have a distinct bearing also upon civilized progress in all its phases.

ESTABLISHMENT OF THE CHURCH IN THE ILLINOIS COUNTRY

Two hundred and forty-five years ago, counting backward from April 11, 1920, Father James Marquette, S. J., on a plain near the modern city of Utica in LaSalle County, with due solemnity, instituted the Catholic Church in Illinois, and careful study indicates that from that day to the present no decade has passed without showing substantial growth and progress.

For more than a century, although the population had increased in the territory now known as Illinois according to the claims of some to ten thousand, and certainly to as many as three thousand white men, there is no evidence that a single white man professing any but the Catholic faith ever set foot upon the soil of Illinois.

The best evidence indicates also that the great bulk of the native Indians who lived and died in Illinois during the eighteenth century embraced the faith and it seems not unreasonable to estimate that the number of Indians of the various tribes who came under the influence of the missionaries within the confines of the present state

and embraced Christianity would total ten thousand. It has been asserted that Father Claude Jean Allouez, S. J., who spent many years of his missionary life in Illinois and near Chicago, preached the gospel to one hundred thousand savages during his life-time and himself baptized ten thousand.¹ Letters of missionaries preserved to the present time state that as early as 1709 the four thousand savages dwelling near Peoria Lake were virtually all Christians and amongst the two thousand two hundred then settled at or near the second Kaskaskia in Randolph County, Illinois, "hardly forty may be found who do not profess the Catholic faith with the greatest piety and constancy."²

THE TRANSITION PERIOD

But time sweeps on and gradually white men mingle with the savages and in the missions both races join in the services and sacrifices. As the white men increased—especially after the French regime—sad commentary upon the humanity of the white race—the Indians decreased, but the gap is filled up and the old Church continues its growth.

PROTESTANTISM IS INTRODUCED

By the year 1800, and to any extent not until then, Protestantism in one form or other enters upon the scene. Call it competition or what you will, advocates of the various sects displayed a spirit of the bitterest animosity to Catholicism.³ Quarreling desperately amongst themselves they agreed completely in their opposition to the Catholic Church and openly proposed to throttle it.⁴ In their ambition for the destruction of the Catholic Church these sectarians had the sympathy and assistance of all those who wished to come into leadership in public and commercial affairs and to that end proposed to drive out the French who were old settlers or at least to minimize their influence and subordinate them. This combined opposition centered upon the French residents told severely for many years and indeed largely succeeded in discrediting everything French. Had there been no other element in the conflict and had it

¹ Campbell, *Pioneer Priests of North America*, Vol. III, p. 164.

² Gravier to Tamburini, *Jesuit Relations*, Vol. LXVI, p. 121.

³ See Cofoid in Publication No. 10 *Illinois Historical Library*.

⁴ *Home Missionary*, November, 1845.

been humanly possible, the hopes and ambitions of the newcomers for the destruction of the Church might have been realized.

THE IRISH COME TO ILLINOIS

As has so frequently happened in all parts of the world the Irish came to the defense of the Church and, too, of the downtrodden in Illinois. It is true that many Irishmen who came to Illinois had, either of themselves or through their ancestors, lost the faith but in that early day if through lack of opportunity or for other causes many Irish had ceased to practice their religion, yet they were imbued with the principles of charity and justice, Catholic attributes that frequently remain when the practice of the faith is abandoned. Where the French were compelled to leave off, the Irish began; nor were they long alone in upholding the standard of the Church for soon the Germans also came in numbers and to their great credit sustained the traditions of their countrymen whose faith survived the onslaught of the reformation

GREAT LEADERS OF THE CHURCH

To the great leaders of the Church under Divine Grace must be attributed its remarkable progress in the exceedingly trying circumstances which obtained during nearly the whole of the nineteenth century. In the very darkest days of the Church—1783 to 1850—not only did she hold her own against the violent attacks, individual and collective, of the Protestant sects, but attracted to her communion as converts many of the most highly educated and accomplished men and women of the day.⁵

Much has been made in sectarian—and indeed in non-sectarian—writings of the "circuit rider" (preacher) of the first half of the nineteenth century, and a few men, perhaps a half dozen, have been glorified as great "circuit riders" who travelled about on horseback preaching the Baptist, Methodist or Presbyterian doctrine. In the same period the Catholic Church was represented by a galaxy of some fifty learned men coming from homes of ease and opulence frequently, trained in the best schools, capable of assuming the highest positions in public, commercial or professional life, who literally rode the circuit year after year until the last spark of life was extinguished by their exertions. In his day Father Pierre Gibault's circuit em-

⁵ Such converts include William Morrison, Mrs. Robert Morrison, John Hay, Gov. William S. Bissell and Stephen A. Douglas.

braced Kaskaskia, Vincennes, Detroit, Michilimackinac, Peoria, Cahokia and all tribes and settlements intervening. In like manner Father Donatien Olivier travelled from Cahokia to St. Louis, from St. Louis to Kaskaskia, from Kaskaskia to Shawneetown, Vincennes, Ouatanon (now Fort Wayne) and circuitously back again. Father Elisha Durbin was for sixty years constantly in the saddle except when celebrating Mass, hearing confessions, administering the sacraments or stealing a few hours of sleep. Father Stephen Theodore Badin covered the whole of Kentucky and Indiana and one-half of Illinois. His brother, Father Vincent Badin, labored in the Galena district. Rev. Charles Felix Van Quickenborne, S. J., re-evangelized Western Illinois. Father George John Alleman covered Rock Island County and nearly the whole of the Military Tract. Father Michael Carroll brought the gospel from Alton into every corner of the surrounding counties. Father Peter Paul Lefevere evangelized Quincy and the surrounding territory to be followed later by Father Augustus Brickweddie and Father Patrick T. McElhearn. Father Thomas Cusack spread the gospel all along the Illinois Central Railroad. Father Patrick McCabe was the apostle of Cairo; Father John Ryan, of the Mattoon country. Father John Blasius Raho, C. M., established the Church in LaSalle and Ottawa, and made a wide circuit of several counties. Father John Gueguen was the apostle of Lake County; Fathers James Plunket and Hippolyte Du Pontavice were the evangelizers of Joliet and of Will and the surrounding counties. Father John Mary Iraneaus St. Cyr was the father and founder of the Church in modern Chicago, and at intervening points throughout the state other zealous priests and missionaries brought the gospel to every group of settlers as fast as they came.⁶

During all these years since the territory became American, the Church in the Illinois country was directed by prelates living beyond the present borders of the State. In succession Rev. John Carroll, first as Prefect Apostolic and later as Bishop of Baltimore ruled. Then came Right Rev. Benedict Joseph Flaget as Bishop of Bardstown (Louisville). Next Right Rev. Joseph Rosati, Bishop of St. Louis and next for the eastern half of the state Right Rev. Simon William Gabriel Bruté, Bishop of Vincennes. Following the two last named came Archbishop Peter Richard Kenrick of St. Louis and Right Rev. Celestine De Haliandiere of Vincennes.⁷

⁶ See *Archdiocese of Chicago, Antecedents and Development*, pp. 125 to 147.

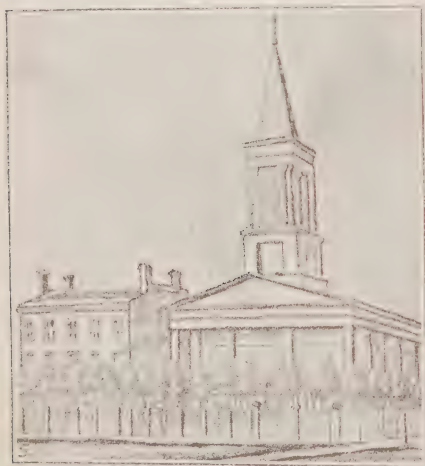
⁷ *Ib.*



PRESENT CHURCHES IN OLDEST PARISHES IN STATE

1. Immaculate Conception, Kaskaskia, established by Father Marquette, S. J., April 11, 1675.
 2. Holy Family, Cahokia, established by Father Francis Pinet, S. J., September, 1699. 3. St. Joseph's, Prairie du Rocher, established in 1722. 4. Old Holy Family, Cahokia, built in 1797, still in use as school and meeting hall. 5. St. Patrick's, Runia, formerly O'Hara's settlement, 1818. The first church with an English speaking congregation. (See *History of Diocese of Belleville*, by Frederick Beuckman.)

THE EARLIEST CATHOLIC INSTITUTION IN CHICAGO



1. St. Mary's Church, built in 1833 by Rev. J. M. I. St. Cyr. Stood at the Southwest corner of State and Lake. 2. The same building, removed in 1836 to the rear of the lot at the Northwest corner of Michigan Avenue and Madison Street, enlarged and altered by the addition of a belfry. 3. The germ of Mercy Hospital. "Tippecanoe Hall" on Kinzie Street opened as a County Hospital in 1847. Sisters of Mercy took charge in 1851. 4. The first Orphanage begun in 1849 stood on Wabash Avenue near Van Buren Street. 5. The new St. Mary's Church, stood at the Southwest corner of Wabash Avenue and Madison Street. Begun by Rev. Maurice de St. Palais, completed by Rt. Rev. William Quarter, D. D., dedicated on the first Sunday in October, 1845 and made the cathedral, and the first Convent of Mercy, built in 1847. 6. The first parochial and episcopal residence, built by Father De St. Palais in 1838, stood at the Northwest corner of Michigan Avenue and Madison Street. The first three bishops lived in this building. These buildings were destroyed by the fire of Oct. 9, 1871.

THE NEW ERA

So sparse was the population that the growth in the Church was greater than was preceptible and though the northern part of the state was more than one hundred years behind the southern part in settlement, yet as early as 1833 Chicago had become populous and important enough to merit, in the view of Bishop Rosati of St. Louis, a church and resident pastor. Accordingly in compliance with the request of some one hundred and twenty Catholics, who comprised almost the whole of the population of the place, the bishop sent Rev. John Mary Iraneaus St. Cyr to organize the Church and minister to the spiritual needs of the Catholics of Chicago. Father St. Cyr arrived in Chicago on the first of May, 1833, and celebrated his first Mass here on the succeeding Sunday, May 5th.⁸

The next ten years saw such a remarkable growth in the City of Chicago as to bring it into sufficient importance to be recommended by the Council of Bishops as the seat of a See which the bishops recommended should be established for Illinois, and accordingly the Holy See on the 28th day of November, 1843, erected the diocese of Chicago and appointed Rev. William Quarter, then of New York, as the first bishop.

Arriving in Chicago on the 5th of May, 1844, just eleven years from the day that the first Mass was celebrated here by Father St. Cyr, Bishop Quarter celebrated his first Mass in his new See.⁹

Taking stock of the surroundings the new bishop found himself in a frontier city of some 10,000 population, the shepherd of a flock of fifty thousand souls with but thirty-nine priests in the entire diocese and but two priests in the City of Chicago, ministering to the needs of the Catholics in one single church.

SEVENTY-FIVE YEARS IN RETROSPECT

The dominant note in the June, 1920, celebration was the Diamond Jubilee of the establishment of the Diocese. The Silver Jubilee of His Grace Most Rev. Archbishop George William Mundelein, D. D., was a coincidence that added immeasurably to the zest of the celebration and the observance of the Silver Jubilee was of the highest interest and gratification both to the people of the diocese and the contemporaries of the Archbishop.

By one means or another the record of the Church in Illinois

⁸ *Ib.*

⁹ See *diary of Bishop Quarter* in Feehan Souvenir, p. 64.

was reviewed during the festal season. Tender tributes were paid to the sainted prelates who sheperded the flock in the past years, to the faithful clergy and religious who bore the burdens from the earliest day and to the loyal people who through opposition, stress and storm, by their sacrifices and exertions carried forward the essential works of progress.¹⁰

It has been a matter of some surprise that in such a short time (preparations for the celebration were begun only in April) such a complete and so well co-ordinated a program could have been arranged and successfully executed.

II.

THE ARCHBISHOP'S SILVER JUBILEE

The festal season was opened with the celebration of the silver jubilee of Archbishop Mundelein's ordination to the priesthood. Exactly twenty-five years before, the then young divinity student was ordained priest in Rome and it was a pleasant coincidence that his silver jubilee occurred so near the seventy-fifth anniversary of the great diocese over which he has been called to rule.

This magnificent ceremony presented to the eye and to the mind a view such as is witnessed only in the great ceremonies of the Catholic Church. An able clergyman, not of the Catholic faith, writing of the ceremony said:

With all the pomp and beautiful ceremonial of the ancient church of Rome, the three day celebration of the diamond jubilee of the archdiocese of Chicago and the silver sacerdotal jubilee of the Most Rev. George William Mundelein, Archbishop, started with the solemn pontifical High Mass at Holy Name Cathedral yesterday.

Seated on the throne in the sanctuary and presiding at the service was the senior prelate of the Roman Church in America, Cardinal Gibbons of Baltimore. Opposite him sat the Most Rev. John Bonzano, apostolic delegate.

The celebrant was the jubilarian, Archbishop Mundelein. Assistant Priest, Rev. John Webster Melody, D.D., pastor of St. Jarlath's Church. Deacons of Honor, Rev. Thomas Bona, pastor of St. Joseph's Church, Summit, Ill., and Rev. William H. Dettmer, pastor of St. Benedict's Church. Deacon of the Mass, Rev. George McCarthy, chaplain United States Army. Sub-deacon of Mass, Rev. D. L. McDonald, pastor of Immaculate Conception Church, Elmhurst, Ill. Assistants to the Most Rev. John Bonzano, D.D., Apostolic Delegate to the United States were: Rev. P. W. Dunne, pastor of St. James' Church, the Rev. Francis Gordon,

¹⁰ See *Archdiocese of Chicago*, pp. 5 to 150.

C. R., pastor of St. Mary of the Angel's Church, and the Hon. Dennis Kelly, K. S. G. Assistants to His Eminence, James Cardinal Gibbons, D. D., Archbishop of Baltimore, were: The Right Reverend Monsignor M. J. FitzSimmons, V. G., Rector of the Cathedral of the Holy Name; Right Reverend Monsignor Francis C. Kelley, D. D., president Catholic Church Extension Society, Right Reverend D. J. Riordan, pastor of St. Elizabeth's Church, and the Hon. Edward Hines, K. C. S. G.

The sermon was preached by the Most Rev. Patrick J. Hayes of New York. In the sanctuary were all but three of the archbishops of America,¹¹ many bishops and other prelates.

Nearly a thousand priests of the diocese and hundreds of sisters sat in the nave of the church. Some two thousand five hundred people thronged the vast cathedral building to participate in the service. The choir, assisted by orchestra and grand opera soloists, under direction of Pietro Yon, sang the magnificent music of the church.

The various speakers recounted the rapid progress of the church from the time it first became a diocese in 1844 with the Rt. Rev. William Quarter as its first bishop, and sounded highest praise of Archbishop Mundelein for his achievements during the four years of his rule here.

The climax of the service was the reading of the message of congratulation from Pope Benedict XV.¹²

THE POPE'S LETTER

Venerable Brother: Greeting and the Apostolic Blessing!

With pleasure we have heard of the sacred solemnities which are about to be celebrated on the seventy-fifth anniversary of the foundation of the Diocese of Chicago, and our pleasure is all the greater because we learn that on this occasion also you are happily to commemorate the twenty-fifth year of your priesthood, and that the seminary recently erected by you in memory of your predecessor is to be dedicated. With good reason, then, there are to be, as we have heard, manifestations of public rejoicing, with a concourse of not a few of our venerable brethren. And indeed thanks are to be rendered to God because in such a short period not only has your city shown a remarkable growth in human affairs and worldly prosperity, but has flourished also in a wonderful manner in the propagation and the vigor of Catholic Faith. And to this end you yourself have contributed not a little, since in the five years of your pastorate you have left nothing undone to foster Christian life among the people by many works of faith and piety—among which we may reckon the seminary for the education of boys to the priesthood, as well as many monuments of your charity and your munificence.

And therefore, since we do not wish that our voice be silent in the assembly of those who congratulate with you, with an especial paternal affection, by these letters, we embrace you and your faithful; and we wish that under your able guidance for many years, the church of Chicago may prosper more and more. And we shall not cease to pray God—the Giver of all good gifts—to be ever

¹¹ The absentees were in Rome.

¹² Rev. F. L. Gratiot in *Chicago Daily Tribune*, June 9, 1920.

propitious towards you. And that we may give some token of our benevolence towards you, we appoint you an Assistant to the Pontifical Throne, and command that an apostolic brief be sent you. And furthermore, for the sake of increasing the splendor of your solemnities, we empower you to bless in our name, and to grant a plenary indulgence under the usual conditions to all who shall be present at the sacred function. And as a further testimony of our benevolence, venerable brother, we grant to you, and to the clergy and the people placed in your care, the apostolic benediction.

Given from St. Peter's, at Rome, May 5th, 1920, in the sixth year of our pontificate.¹³

BENEDICT XV POPE.

ARCHBISHOP HAYES' ADDRESS

Most Rev. Patrick J. Hayes, Archbishop of New York, delivered the address of congratulation which was a masterpiece of diction. After reviewing the history of the Church in Illinois during the missionary period and the creation of the diocese, the Most Reverend Archbishop expressed mutual congratulations to the people and the prelate of the diocese and closed with the following eloquent paragraphs:¹⁴

Our beloved jubilarian would be the first to disclaim that this day glorifieth him personally rather than the Church of God, especially here in America. What doth this solemn jubilation profit America? It brings to America "the power and the divinity and the wisdom and the strength and honor and benediction" (Apoc. V:12) of Christ Our Lord, "the head of all principality and power." (Col. II:10.) Jesus Christ is not only the great High Priest of the supernatural order: He is the King—yea, "Prince of the kings of earth" (Apoc. I:5) the supreme ruler of mankind, of all races and of all nations. The Prophet Isaias cried out of old "The nation and the kingdom that will not serve Thee shall perish" (LX:12). This is true today as it was when uttered centuries ago. It applies to our beloved America, which is sadly in need today of spiritual light, courage and strength in the domestic, industrial, social and political disturbances that comfort only wicked men and make the law-abiding gravely anxious. Christ lives in His Church, to which He gave a mission with power to protect the family, to hallow the school, to purify the marketplace, to guide lawgivers, to teach reverence for authority, to inculcate obedience, to stimulate patriotism—in a word, to bless America.

America has no sincerer friend in thought, word and deed than the Catholic Church. The most virulent foes of the Church are equally America's most dangerous ones. Let America and the Church make common cause in Christ and for Christ. The Church stands ever at the portals of civilized society with the flaming sword of the Cherubim lest evil might enter in. The Church also wings her flight

¹³ This document was read from the pulpit in both Latin and English by Right Rev. Msgr. Edward F. Hoban, D. D., Chancellor.

¹⁴ Archbishop Hayes' sermon was printed in full in the *New World*, June 11, 1920.

from the rising to the setting sun, and again from dusk to dawn, bearing the burning coals of the Seraphim to cleanse, purify and sanctify the children of men.

O thou, Holy Church of Chicago! clap thy hands in joy, raise thy voice in prayer, sing the canticle of praise, lift up thy gates that the King of Glory may enter in—on this thy day of solemn jubilee! Alleluia!

O thou priest of the Most High, shepherd of flocks! bend lowly thy mitred head for Christ's fullness of benediction and unction, while the revered representative of our Holy Father, thy consecrated brothers in the episcopal order, thy annointed priests, thy holy virgins, thy innocent children and thy faithful people acclaim thy jubilee day to thine own peace and consolation and to the greater glory of God! Alleluia!

TESTIMONIALS OF LOYALTY

At the conclusion of the Mass, Right Rev. Alexander J. McGavick, auxiliary bishop of Chicago, presented the Archbishop with a purse of \$256,000. subscribed by the clergy of the archdiocese as a token of their esteem for the archbishop. On behalf of the laity, Count Dennis F. Kelly presented a purse of \$750,000.

In response to the congratulations and the presentation of the purses the Archbishop addressed the assemblage as follows:¹⁵

ARCHBISHOP MUNDELEIN'S ADDRESS

Surely a demonstration such as this ought to gladden the heart of any mortal man. The manifestation of affection on the part of our Catholic people, the tribute of loyalty from a great body of clergy, the presence here of so many of my brethren of the episcopate, the assistance here of the Papal Legate, the coming, too, of America's best loved man, the Venerated Cardinal of Baltimore, and above all the loving words of congratulation and the blessing of our Holy Father, all serve to make this an unforgettable occasion for the Archbishop of Chicago, his clergy and his people. From the very first moment this festivity was suggested, I have steadfastly declined to regard it in any way as a personal tribute: I have looked upon it simply as an opportunity given the priests and people of Chicago to show their loyalty to their leader and their bishop, to do honor to the place that he holds rather than to the man who holds it. In troublous times like ours, in these days when respect for constituted authority of every kind is constantly growing less, a demonstration of obedience and affection such as this, is an object lesson to our fellow-citizens outside the fold, because it is given to a man whose only title to it comes from the position he holds by divine commission as the chief pastor of more than a million souls. And if in the few years I have spent among you I have contributed even a little to merit this demonstration then I fervently thank God today that he has moulded my thoughts, inspired my words and guided my footsteps for His own greater glory and the advancement of our Holy Faith.

The past twenty-five years have been uniformly happy for me, for they have

¹⁵ Published in full in *New World*, June 11, 1920.

been filled with more blessings than are ordinarily given to even the favored among the children of God: but if this be so, the last four and a half years that were spent in your midst were literally crowded with many and splendid achievements for the promotion of God's honor and glory and the salvation of souls intrusted to our care. During a war that tore the world asunder, that roused racial and nationalistic hatreds and antipathies to a high pitch, here in this city, which was thought the danger spot of the country because of the multitude of elements that make up our population, we had the splendid spectacle of a united people, bound together by the noblest of all ties, the bond of our common faith and of love for one another, forming a cause of congratulation to our country and consolation and a credit to our Church. And during these troublous times the Lord has helped me ever to remember that while the people looked to me as their leader to guide them in their patriotic endeavors, yet many of them looked to me too as their father for sympathy, and today I feel that I have not failed them, and no word of mine added to the sorrow in their heart or to the burden they have had to bear. Perhaps what stands out most prominently in the diocese during the past few years is the fact that we have become more united, we are binding together our efforts, we have found our strength in union. In our organizations, in our schools, in our charities, we have striven for the unity the Lord had prayed for in His Church, "that they may be one, as thou Father and I are one, that they may be one in us." And all this has helped to make the work of the Church more effective, to make our people prouder of its progress, and make our friends and neighbors better disposed towards the children of the Church. And for all of this there are no words that can tell the gratitude I feel to Almighty God on this day, for it has not been difficult to see with our own eyes the indwelling of the Divine Spirit in our midst and to see the evidences of His work on all sides. And I am equally grateful to the priests and religious of this diocese. I have never seen a more splendid loyalty, a more generous co-operation, a more unselfish obedience than they have shown in every work that was undertaken here. Whatever success has been attained is due entirely to them, after God's grace, for it would have been impossible without the one even as it would have been without the other.

DEVOTES GIFTS TO DIOCESAN USES ONLY

It is this same generous and loyal spirit that has actuated this wonderful testimonial on the part of the clergy, that has prompted them to dip into the meagre store of their savings and make their gift to their archbishop one unequalled and unforgettable both for its magnitude and its unselfishness. And it seems fitting that this, their gift, should be presented to me by the good bishop who has been such a loyal and affectionate helper to me and such an inspiring example and friendly counsellor to them. And this, your united gift, I receive deeply moved by a sense of gratitude for the devotion that prompted it and with an appreciation of the sacrifice your share thereof has meant for many of you. For that very reason, I shall keep none of it for myself or for any use of my own, but in its entirety I intend to devote it to the erection of the building in which the future priesthood of this diocese will be trained: so that should they themselves ever forget, the very stones of which it will be built will proclaim that loyal and generous spirit that bound together the present generation of our clergy.

Perhaps I have been even more deeply impressed by the continued, loyal, generous coöperation given me by the Catholic people of Chicago. Never in any spirit of criticism, rather in an unwavering attitude of filial obedience, responsive to every call they have merited the praise that nowhere have I met a people so Catholic, so practically Catholic as they. Their very position as to their parish schools, their readiness to support them, their reluctance to settle where there is none, demonstrates their appreciation of the value of religious education for their children. Their quick and almost lavish response to every appeal of their bishop and their pastor, whether for the Holy Father, for the sufferers abroad or the needy at home has proclaimed their broad charity as the inseparable companion of their deep faith. It is in entire conformity with their convictions and their uniform practice that they should signalize this jubilee day by the great gift they have presented to me today, and which will be devoted to the many corporal and spiritual works of mercy in their midst. But while we rejoice in the blessings of today we are mindful of our indebtedness to those who have gone.

The upbuilding of this great Church has been accomplished in an incredibly short time. Our diocese is only seventy-five years old, yet now we are one of the great churches of Christendom. Today there are more priests attached to this Cathedral Church than were then in all Chicago, there are more people in this one parish than were in the whole diocese when the first bishop came. Seventy-five years ago, why it is only yesterday; the venerable figure that presides at this ceremony had already taken his first steps towards the sanctuary, when Bishop Quarter undertook the long journey to his newly-made diocese, and there are those in the sanctuary today, there are some in the pews who looked on his face in life and in death. If so much has been accomplished in so short a time, who can tell what the future still has in store? And that is our hope and our consolation today, that while we are reaping in joy what others sowed in tears, others again will reap the fruits of our labors, that God has given us a mission such as has been given but to few people, that we are building the superstructure, where others have laid the foundations, for the golden age of the Church in America. And if sometimes I have seemed too exacting, too feverish in my anxiety to prosecute the work that lies before us, have patience with me, it is because there is so much to be done, so much more we might do were it not that we must wait for those who lag and tarry by the way, because at the best the twilight comes early when we must cease from labor. We celebrate today our diamond jubilee. In the beautiful hymn of today's Mass I was reminded of another jubilee that lies just ahead of all of us.

Thou who feedest us below
Source of all we have or know,
Sitting at the feast of love
We may see Thee face to face.

ENCHANTING MUSIC

The music rendered on this occasion by the combined choirs of priests, students and distinguished vocalists deserves special mention. A great organist hailing originally from Rome, Pietro A. Yon, com-

posed the Mass sung and participated personally in the service. The program included the following:

Prelude, Allegro Concerto Gregorian, Yon—Organ and orchestra; soloist, Pietro A. Yon.

Processional, Ecce Sacerdos Magnus, Yon—Grand Chorus (four male voices) priests and cathedral choir.

Proper of the Mass—Gregorian—Surpliced choir, sanctuary organ accompanist, Mr. L. Daly.

Missa Regina Pacis—(four-voice choir), with complete orchestra, organ and soloists, under the direction of the composer, P. A. Yon. Soloists—Mr. Vittorio Arimondi, basso; Mr. William R. Rogerson, tenor; Mr. Edouard V. Dufresne, barytone; at the organ, Rev. J. E. Bourget, D. M. D.

Offertory—O Sacrum Convivium. A capella—L. Viadana; grand chorus of priests, Cathedral choir and St. George choir of the Quigley Preparatory Seminary.

Postlude—Second part—Concerto Gregorian, Yon—Adagio and finale, for organ and orchestra. Soloist, Pietro A. Yon.

Recessional—Jubilante Deo, op. 27—Carl Thiel. Four voices, organ and orchestra.

LUNCHEON

Following the service at Holy Name Cathedral the visiting prelates and clergy were entertained at luncheon served in the refectory of the Quigley Preparatory Seminary on Rush street.

The possibilities of the beautiful new building were demonstrated even beyond the hopes of the most sanguine of committees. The spacious corridors, assembly hall, class rooms, gymnasium and swimming tank were all day thronged with the hundreds of distinguished guests who were eloquent in their praise first of the architectural beauty, then of the practical arrangements which are the last word in educational service.

More than a thousand churchmen gathered at the luncheon.

The toastmaster was the Rt. Rev. Msgr. D. J. Riordan. Those who spoke were: His Eminence, Cardinal Gibbons; the Most Rev. Austin J. Dowling, D. D.; His Excellency, the Apostolic Delegate, the Rt. Rev. Msgr. P. J. McDonnell, and the most reverend jubilarian.

THE PAPAL LEGATE'S ADDRESS

The guests at the dinner had the great privilege of hearing a charming address by Most Rev. John Bonzano, Papal Delegate, which was so interesting as to require reproduction in permanent form:

It affords me genuine pleasure to meet so many members of the American hierarchy and clergy who have come here to honor the Archdiocese of Chicago and its chief pastor. If in every gathering of this kind it is befitting to speak



HIS EMINENCE, JAMES CARDINAL GIBBONS, Baltimore, Md.



HIS EXCELLENCY, JOHN BONZANO, Papal Delegate,
Washington, D. C.
The New York Times



MOST REV. JAMES J. KEANE, D. D., Archbishop of Dubuque



MOST REV. HENRY MOELLER, D. D., Archbishop of Cincinnati

of the Sovereign Pontiff, the present occasion surely invites us in a special manner to pay him the tribute of our loyalty and devotion.

It was my privilege last summer to visit the Holy Father, and I noted with heartfelt joy that in the midst of the agitation which is convulsing the world, he was calmly yet actively working in behalf of humanity, and especially in behalf of the millions who are suffering from the effects of the war.

Now that the great conflict is ended, and the passion of strife is subsiding, the people are coming to realize how much they owe to Benedict XV. They are awakening, as it were, from what was worse than a dreadful nightmare, and as they see more clearly the meaning of what has happened, they turn to the Universal Father for comfort and relief.

As I ascended the steps that lead to the halls of the Vatican, I seemed to hear the voices of the multitudes all over the world crying out in their distress. With their words of thankful appreciation, they mingled their prayers for help, for release from the burden of sorrow, for guidance toward peace. Like the trembling disciples on the storm-tossed sea, they cry out in any agony of fear—"Lord, save us, we perish."

And not the multitudes only are looking to the Pope for assistance; the rulers of the earth are beginning to see that without his aid they are powerless in face of the present situation. They are at last giving heed to the call of the Psalmist: "*Et nunc, reges, intelligite; erudimini, qui judicatis terram.*"

The heads of the new nations—those which have come into existence through the great upheaval—are seeking to establish relations with the Holy See. For even at the birth of their national organization they are wise enough to understand that they need the influence of the Holy Father, if they are to live and prosper.

But the older nations also are coming to see the light; they have learned through the bitter experience of war what they had forgotten in the pleasant days of peace. They acknowledge that there can be no thorough restoration of order and no permanent security of peace except through the coöperation of him who represents on earth the prince of peace.

And so it appears more plainly, day by day, that God, Who in the ways of His providence orders all things both in heaven and on earth, has been pleased to raise up our Holy Father, Pope Benedict XV, at this time, when the Church and all mankind have the greatest need of his wisdom. For he alone, surveying the world from his exalted position, has pointed the way in which the nations should walk, the way of justice and charity, marked out in the Gospel and sanctified by the footsteps of Christ our Savior.

Deeply concerned as he is for the welfare of Europe, the Holy Father looks beyond its confines, and beyond the ocean, to the Church of America. As you already know, he has declared that this country is to have a leading part in the reconstruction of the world. He earnestly hopes that the faithful in the United States, and especially the bishops and priests, will give him their hearty co-operation.

He has noted with gratification the progress of the Church and the expansion of its field in a hundred dioceses, and now that the importance of America in the temporal order is universally recognized, the Holy Father feels that in the cause of religion and charity, the Catholics of America will take the foremost place.

In the celebration of these days we have a further proof of the Pontiff's

good will. You have heard the words of congratulation which he was pleased to send His Grace, the Archbishop, the clergy and people of Chicago on this auspicious occasion. They express the paternal interest of the Sovereign Pontiff in the great archdiocese which is celebrating its diamond jubilee, and his affectionate regard for the distinguished prelate who within twenty-five years has so worthily borne the priestly, the episcopal and the archiepiscopal dignity.

I congratulate the diocese on the splendid progress which has marked these seventy-five years, on the zeal of the clergy and the generosity of its people. Chicago has shown its greatness not only in the increase of population and the growth of its material prosperity, but also in the development of its intellectual and spiritual life. And the Church of Chicago while building up its own institutions for the advancement of religion, has given proof of its Catholic spirit by providing for the needs of religion in many other sections of the country. You therefore have reason to be proud of your record, and I am glad to assure you that the Holy Father rejoices most heartily in your efforts and achievements.

And now, Your Grace, let me offer you my heartfelt congratulations and good wishes on this day of your priestly jubilee. With you I give thanks to Almighty God for the singular favors with which He has blessed you during these twenty-five years. He has made your labors fruitful both for His glory and for your comfort, so that as greater undertakings are now before you, you may feel assured, as I do, that the blessings of heaven will descend upon you more abundantly, and give you the joy of seeing an even more rapid development of the church over which you are placed.¹⁶

Rt. Rev. Msgr. P. J. McDonnell addressed the guests on "The Catholic Church in Chicago."¹⁷

III.

DEDICATION OF THE QUIGLEY MEMORIAL SEMINARY

One of the great features of the second day of the jubilee celebration was the dedication of the Quigley Preparatory Seminary. This interesting ceremony brought a notable gathering to St. James' Chapel where Solemn Pontifical Mass was celebrated and an eloquent sermon was preached by Most Rev. John J. Glennon, Archbishop of St. Louis. This ceremony was also attended by Cardinal Gibbons and the apostolic delegate, Very Rev. John Bonzano.

There are but few, if any, pulpit orators in America that excel the archbishop of St. Louis, and his sermons and addresses are always noted not only for brilliancy but as well for soundness. All of Arch-

¹⁶ The Papal Delegate's address was published in the *New World*, June 11, 1920.

¹⁷ Msgr. McDonnell's address was published in full in the *New World*, June 18, 1920.



Cut by courtesy Z. Davis, Architect.

Quigley Preparatory Seminary.

QUIGLEY PREPARATORY SEMINARY

DEDICATED JUNE 9, 1920

bishop Glennon's address was able and eloquently delivered but the historical part is of greatest interest here.

ARCHBISHOP GLENNON'S ADDRESS

He said, therefore, to what is the Kingdom of God like, and wherunto shall I resemble it? It is like unto a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree and the birds of the air lodged in the branches thereof.

I am privileged to speak to you of the seventy-five years that have elapsed since the coming to Chicago of its first bishop; and as the one so privileged hails from the city of the Crusader King, St. Louis, an opportunity is given me to first of all extend the greetings of a mother to her daughter, to bring good wishes from the cradle to the throne. The mother's heart beats with pride, beams with love on her northern daughter, who has, under God's benediction, grown so great and so fair. Other cities there may be who cast a critical and envious eye because of what has been done, and will be done in Chicago. St. Louis, however, can watch with pride and affection every onward step—every added grace, of her spiritual daughter.

Of course there may be those who will set limitations to these claims of ours. A city that has grown so great and fair is naturally disposed to claim a prouder origin and a nobler lineage. They may seek, for instance, to recall the far-off days, the year 1674, the days when from out the northern mists, from the forests primeval of Canada there came to the shores of the lake the great missionary Marquette, who set up the standard of the cross by the banks of the Illinois, and preached to the tribes who dwelt there. They would tell of the cabin he built somewhere around; and how he and his missionaries, shod with the gospel of peace, wandered by the lake-side and through the swamp lands, the pioneers of Christ in all this western land.

A BRIEF HISTORY

From these early visitations a broken history may be constructed.

I should not be the one to disparage the efforts of these saintly pioneers. On the contrary to them should be given the fullest measure of acclaim—more than that, we may confidently assert that whatever be the greatness of the yester-days and today of the Church of America—however heroic the faith and generous the sacrifices of our millions of today, yet for the splendid daring, great sacrifices, sufferings and achievements, these missionaries of the days of old outrank them all. Marquette, La Salle, Joliet, Allouez and the rest will stand for all time as the heads of the heroic band, who braving storm and stress, forest gnomes and savage men, sought to plant by the brimming river and along the wide sweep of the savannahs the cross of the Savior and bring to the savages who dwelt there the gospel of Christ.

But for Chicago theirs was only the acquaintance that the missionary makes in passing. Father Marquette built a cabin here; but did not himself remain. After him, Father St. Cosme and Gravier and other Jesuits came; but only to visit these then unhospitable shores. Later on, in the first quarter of the last century, we hear of Father Richard and Father Badin, who came to celebrate Mass and preach the Gospel, attracted, perhaps, by the presence of the few Catholics who dwelt around Fort Dearborn, which was erected here in 1804.

ESTABLISHMENT OF THE CHURCH

The year 1833 (eighty-seven years ago) marks the formal establishment of the Church in Chicago; for in that year there came in response to the petition made to Bishop Rosati of St. Louis from the Catholics scattered in these parts, Father St. Cyr, to be its first accredited pastor. He it was, who, under God's benediction, planted the seed spoken of in my text—the mustard seed, which was destined to grow in a few short years to a mighty tree. The land appeared unhospitable—naught but a marsh, swept by the swish of the waters and the winds of the lake; yet under the kindly providence of God, as grew the city, so grew the Church, until today in its hospitable shade the wanderers from many lands find protection and support.

OUR FIRST PASTOR

Father St. Cyr was a son of France, born during its Revolution; but fashioned and trained in the years of its religious reawakening; and had come, as so many of his compatriots, to the far west country. After two years of special preparation, he was ordained a priest in 1833 by Bishop Rosati and commissioned by him to go northward to the village known as Chicago to plant there the cross and gather around it the scattered inhabitants. The good Bishop also advised Father St. Cyr that if Chicago should be deflected from the Diocese of St. Louis, then he, Father St. Cyr, was to return home. Father St. Cyr reached the city in the Maytime of '33, celebrated Mass and prepared at once to build a church, acquiring property therefor on the corner of Lake and State streets. Here he erected a frame structure and dedicated it in October of that year. His congregation consisted of French and American traders, people from the Fort and three or four hundred Indians who dwelt around.

After a two year stay Father Cyr returned to St. Louis. Henceforth, however, there was to be a regular succession of pastors—Father O'Meara, and then Father St. Palais and the rest, to continue the formal life of the Church of Chicago.

Father St. Cyr returning to St. Louis received many important charges; and was given many years to labor as a devoted pastor and chaplain in that Diocese; yet his brightest memory and greatest achievement was that he was the prophet and founder of the Church of Chicago. In a reply to a letter which he received in the eighties making inquiry about the early Church of Chicago, he writes: "I was ordained priest the sixth of April, 1833, by Bishop Rosati, and twelve days afterwards was sent to Chicago by the same bishop, at which place I arrived May first." Note now the evident appreciation of his labors. He adds: "I had no predecessor; and I don't think much about my successor."

LATER HISTORY

The Church of Chicago prospered. Soon we hear of the "City" of Chicago; then in 1844, the "Diocese" of Chicago; and the coming as first Bishop of the Right Reverend Bishop Quarter, who, evidently inspired with its future greatness, both religious and commercial, established a university here, calling it "St. Mary of the Lake." He invited the Sisters of Mercy also to establish their schools and hospitals. However, after four short episcopal years, Bishop Quarter was called home by the Good Shepherd.



Cut by courtesy *Le Petit Seminaire.*

REV. FRANCIS A. PURCELL, D. D.,
Rector Quigley Preparatory Seminary



Cut by courtesy *Le Petit Seminaire*.

FACULTY, QUIGLEY PREPARATORY SEMINARY

Now from St. Louis comes the Jesuit, Father Van de Velde, as the second Bishop, soon to be succeeded by Bishop O'Regan; and he in turn by Bishop Duggan. These latter, like their predecessor, being from the city of the King.

Again, we turn to the east, and Chicago receives from Baltimore its courtly and gracious Bishop Thomas Foley, who, however, was soon to bend beneath his burden; for the burden of Chicago was becoming more grievous every day; and but too early he was called to his reward, resigning the see into the hands of the Right Reverend Patrick A. Feehan.

TWO PREDECESSORS

It was during Bishop Feehan's career that Chicago assumed in every sense its metropolitan proportions. By leaps and bounds the city grew. A world's congress is held to mark the quadricentennial of America's discovery; and the eyes of the world are turned towards the giant of the west. The Diocese with Illinois is now separated from the Province of St. Louis, and becomes metropolitan in fact as well as in name; and proudly and triumphantly Chicago stands today as in all its ways metropolitan—even cosmopolitan in its aspirations.

Archbishop Feehan! At that name we pause to recall today in grateful affection and appreciation that courage and sweetness, that stalwart faith and gracious courtliness, that native dignity and nobility, which made him prince and leader in the Church of God.

And now, again, from the east comes Archbishop Quigley, strong and calm and resolute, whose life and labors are still before us, and whose name is held in grateful benediction. We thought he was only resting in the midday of his labors, when the Master called him to his rest.

Of the successor of Archbishop Quigley, our present illustrious Archbishop, it is needless for me to speak today. His praises were spoken in grand acclaim by the many voices of yesterday, and perhaps more eloquently by the multitude of his achievements, and the even more splendid purposes which await a speedy accomplishment. We can readily yield to the record of the few years he has been in your midst to speak for him; and for immediate evidence we need not go beyond the buildings where we are assembled, which in all their refinement of art, nobility of purpose, gracefulness of outline, appear at once to symbolize and express the soul of the builder.

Chicago of seventy-five years ago, a straggling and struggling village, its one church and its two priests and twenty others scattered through the vast territory of the Illinois; and now after these years the great metropolis, moving onward with its millions to reach a topmost place among the first cities of the world—a city so great that its history cannot be written; for they who write it are too busy in making it. Difficult it is, if not impossible, to set down the record of a city moving so fast that each day has its own revelation. And for its Catholic life, who will tell the story of its varied deeds of charity and religion—its schools and scholars—its churches and congregations. In fact its commercial activities which have made the city famous are out-rivaled and surpassed by its spiritual energies. Look where you may over the vast territory where stands the city, and you will find outlined against its horizon the spires and domes that mark its churches, the towers and halls of its schools and colleges, and the many institutions that exemplify its thousand fold mercies and pities. Well, indeed, may be

applied to the prelates, priests and faithful of Chicago the claim made long ago by the pagan poet:

"Quae regio in urbe nostri non plena laboris."¹⁸

The Quigley Memorial Seminary is noted as one of the handsomest buildings in Chicago and is the tribute which the Archbishop and his people have paid to the memory of the late archbishop. It is amongst the best equipped educational institutions in America and is officered by an eminent faculty of which Rev. Francis A. Purcell, D. D., is Rector.

IV.

THE SACRED CONCERT

On Wednesday evening the great musical festival occurred. This took the form of a sacred concert in the Cathedral.

The Church was filled to over-flowing long before the hour for the beginning of the concert and the highest expectations of the best musical critics were realized. The musical program was as follows:

SACRED CONCERT PROGRAM

Chorus—Entree—Jubilate Deo—Carl Thiel.

Organ—Sonata Cromatica—A. B. C.—Yon.

Ave Maria—Bossi.

Prelude et Fuga—J. S. Bach.

Soloist—Pietro A. Yon.

Tenor solo—Cujus Animam—Rossini. Mr. William H. Rogerson. Chorus—De Profundis—Falso Bordon. Sung in memory of deceased Catholics of the Archdiocese of Chicago.

Gesu Bambino, Yon—Solo and chorus. (By request Mr. Yon played his beautiful improvisation of this greatly admired Christmas anthem).

Bass solo, Pater Noster—Vittorio Arimondi.

Organ solo—Fantasie sur des airs de Noel, Father De la Tombelle Echo, Yon. Christus Resurrexit, O Ravanello. Soloist—Pietro A. Yon.

Solemn Benediction of the Most Blessed Sacrament—Chorus, O Sacrum Convivium—A capella—L. Viadana. Tantum Ergo—Theodore DuBois. Solo and chorus.

Barytone solo—Edward Dufresne.

After Benediction the American Rhopsodie by P. A. You was played in memory of deceased soldiers and sailors of the Great War.

This grand sacred concert and organ recital took place under the leadership of the Reverend Fathers J. E. Bourget, D. M. D., and P.

¹⁸ Archbishop Glennon's address was published in full in *New World*, June 18, 1920.

Mahoney, D. D., assisted by the world famous organist, Pietro A. Yon of New York. Mr. Vitorio Arimondi, basso; Mr. William R. Rogerson, tenor, of the Chicago Grand Opera Company; Mr. M. Edouard and H. Dufresne, tenor and barytone; priest choir of the Archdiocese of Chicago, Cathedral choir, St. George Choral Society of the Quigley Preparatory Seminary, and Holy Name school soprano boys' choir, under the direction of Professor A. Huguelet, second organist of the Cathedral.

V.

THE PAGEANT OF CHRISTIAN HISTORY

The daily press of Chicago wrote the history of the pageant of Christianity, staged on Thursday, June 10th, the third day of the jubilee celebration, in glowing words. One of these accounts was as follows:

For more than three hours yesterday the children of Chicago's parochial schools—thousands upon thousands of them—passed in review before Cardinal Gibbons along Lake Shore drive in a mighty, moving procession unequaled in the city's history of religious pageantry.

It is estimated that one hundred thousand persons lined the boulevard as the colorful and impressive procession depicting the rise and progress of Christianity, moved from the Municipal pier, passed the reviewing stand where stood the highest prelates of the Roman Catholic church in America, and marched on to Lincoln Park where it disbanded.

The pageant climaxed the three days' celebration of the diamond jubilee of the archdiocese of Chicago and the twenty-fifth of the priesthood of the Most Rev. George W. Mundelein, archbishop of Chicago.

Interspersed between the snow white ranks of marching boys and girls were one hundred and forty-seven elaborate floats representing the various incidents in the march of the Christian religion from the "Presentation of Mary in the Temple" to "1920 and the Diamond Jubilee."

The spectacle of the thousands of white clad children massed in preparation for the parade near the Municipal pier at eleven o'clock moved Col. Marcus Kavanaugh, the grand marshal and veteran of parades, to awe. "Never have I seen anything like this in my life," he exclaimed. "There must be fifty thousand children in line. It is the greatest event ever staged by the Church in Chicago."

Cardinal Gibbons, inured to the splendor of religious ceremonials, turned to Archbishop Mundelein as the rows of jubilant children passed and exclaimed: "It is truly magnificent! You are to be congratulated, as are all these splendid children for an achievement such as I rarely have had the privilege to witness."

And the rows of hot, perspiring girls and boys bore triumphant expressions as they trudged along in the burning sunlight. They seemed to be crusaders

marching determinedly but happily on their quest. As the pupils of St. Ignatius school passed by the procession halted while a little girl, Dorothy Clark, leaped lightly from a pony cart, climbed to the reviewing stand, and with a demure little speech presented Cardinal Gibbons with a book, the gift of her schoolmates.

With Cardinal Gibbons in the stand was the Most Rev. John Bonzano, apostolic delegate to America. At the right hand of Archbishop Mundelein sat Eamonn de Valera, president of the "Irish Republic." Next to the standard bearers, one holding aloft the flag, the other the crucifix, stood Bishops P. J. Muldoon of Rockford and E. M. Dunne of Peoria.

Colonel John V. Clinnin was Colonel Kavanaugh's chief of staff. His aids were Colonel James Ronayne, Major Edward H. White, Lieutenant Roger Faherty, John C. Cannon, General James A. Ryan, Colonel John J. Garrity, Colonel Daniel Moriarity, Major Frank T. Quilty, Major William J. Swift, Captain John J. O'Hern, Captain Thomas Octigan, Captain William H. Sexton and Captain John A. Hartman, Captain Walter J. Sullivan, Captain Cyril Larkin, Captain John K. Murphy, Senator Francis Brady, Lieutenant William Corboy, Lieutenant Maurice F. Dermel, Lieutenant Callistus J. Ennis, Frank Gorman, Frank Igoe, Edward H. Kirchberg, William H. Lyman, Jr., John Farren MacMahon, John J. McKenna, John O'Connell, Augustine O'Connor, Harry J. Powers, Jr., John Pierre Roche, John A. Power, Jr., Harry M. Zimmer.

Each school's float depicted some incident in the life of its patron saint. There was Ste. Anne Teaching the Blessed Mother; Christ Blessing Little Children; The First Easter Morn; Trial Scenes of Ste. Agnes; St. George and Companions; St. Ambrose and the Emperor Theodosius; Pope Celestine Commissioning St. Patrick; The Holy Grail; Brian Boru at Clontarf; Ste. Margaret, Queen of Scotland; Joan of Arc's Triumphant Entry into Orleans; First Mass in English America; Marquette on the Chicago River; and scores of others.

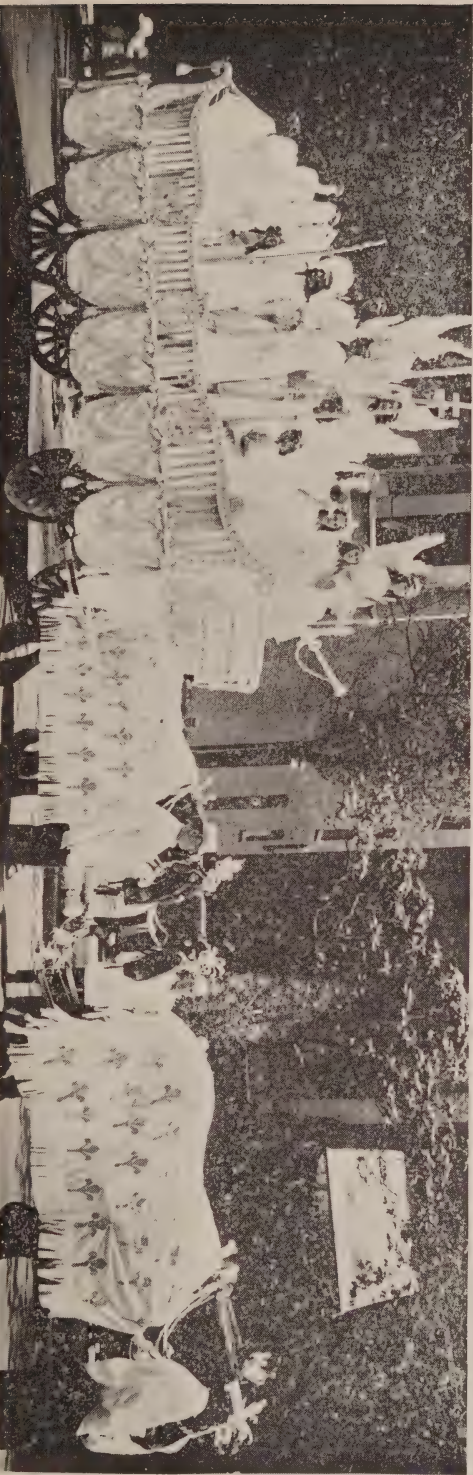
Among the larger schools represented in the parade were St. Martin, Ste. Agatha, St. Mel, St. John the Baptist, Providence Academy, Presentation, Annunciation, St. Philip High, St. Jerome, St. Finbar, St. Patrick, St. Ignatius, Ste. Ita, St. Helen, St. Bride and St. Thomas Aquinas.¹⁹

Another Chicago publication commenting editorially on the pageant said:

Whether or not it was the purpose of the great parochial school pageant displayed on the boulevard on June 10th last to visualize the importance of the Catholic schools, that great display certainly suited well that purpose. From each of one hundred and eighty-three schools in Chicago came a few of the pupils of the higher grammar grades, totaling in the aggregate at least thirty thousand. The marchers were selected with closest attention to their qualifications to withstand the rigors of the trip, younger children and the less rugged being omitted. Each of one hundred and forty-seven of the schools was also represented by one or more floats, chariots or decorated vehicles, all of which were of artistic construction and amongst which were a large number more beautiful and meritorious than anything of the nature ever before seen on the streets of Chicago.

In this splendid parade there was nothing crude, garish or in the slightest

¹⁹ *Chicago Daily Tribune*, June 11, 1920.



ST. THOMAS THE APOSTLE SCHOOL, AWARDED FIRST PRIZE.
 HOLY NAME CATHEDRAL SCHOOL, AWARDED THIRD PRIZE.

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Photo by E. Williams.

ASSEMBLING AT MUNICIPAL PIER FOR PAGEANT.

ST. MARY'S HIGH SCHOOL FLOAT, AWARDED SECOND PRIZE

manner offensive to taste, sentiment or conviction, nor was there any of the silly, far-fetched allegory so frequently seen in nondescript pageantry. For the purpose no fiction or allegory was necessary—the facts sought to be visualized were more enchanting, more beautiful and more romantic, if you please, than the broadest imagination could conceive.

The parochial school pageant was particularly notable in that it not only had the body or outer form of rare beauty but also had within it a radiant soul. From His Grace, the Archbishop, who conceived the pageant, to the men and women who perfected the plans and from them to the children who actually participated and indeed even to the designers of the costumes and the builders of the floats, came an inspiration that throbbed in every moment of the magnificent panorama. The boys who represented St. Ignatius as a courtier and warrior, were for the time such; the beautiful girls who paid court to the Queen of Heaven were truly in that attitude of mind. Without the slightest suggestion of impropriety every instrumentality of the great pageant fitted properly into its place.

No doubt long years will pass ere Chicago will witness such another demonstration, but should there never be a similar demonstration, the pageant of June 10, 1920, in honor of the seventy-fifth anniversary of the establishment of the Chicago diocese and of the twenty-fifth anniversary of the ordination of Archbishop George William Mundelein and as a representation of the parochial schools of Chicago, will live long in memory.²⁰

THE PAGEANT MAKERS

First honors for the tremendous success of the great pageant are due to the patient ever-toiling sisters, who if they did not in all cases conceive the plans and designs, were wholly in some cases, and very largely in all cases, responsible for their success, and the purity of conception and beauty of execution were but reflections of the loftiness of their ideas and ideals.

The pastors and their able assistants come in for a large share of credit in connection with the conception and execution of the splendid plans, and finally the pageant committee with Right Reverend Msgr. Francis A. Rempe, D. P., as chairman, and Rev. Jos. A. Casey, Rt. Rev. F. C. Kelley, P. A., D. D., Rt. Rev. S. Nawrocki, D. P., Rev. John B. Furay, S. J., Rev. Francis Gordon, C. R., Rev. A. A. Quigley, O. S. M., Rev. H. P. Coughlin, Rev. J. M. Leddy, Rev. John McCarthy, Rev. T. Magnien, O. F. M., as associates, merited high praise.

It goes without saying of course, that the sturdy marchers, the ideally beautiful girls and the rugged wholesome boys who gave color, life and spirit to the scene, were the very heart of the pageant.

²⁰ *Columbian and Western Catholic*, June 18, 1920.

Several bands enlivened the pageant with martial and other suitable music.

All these have rendered a service to the Catholics of Chicago, and indeed to the people in general, which deserves to be long remembered.

THE PRIZE WINNERS

The three exhibits finally settled upon as entitled to preference were, in order those of St. Thomas the Apostle School; St. Mary's High School and Holy Name Cathedral School.

The great St. Dominic (with attendants) who, in the thirteenth century, won back the people of southern France to the Church, spread the devotion of the Rosary and founded the Order of Preachers was portrayed in the float presented by St. Thomas the Apostle School.

St. Mary's High School portrayed "Our Lady of Lourdes; Learning, Art, Science, Literature."

The exhibit of the Holy Name Cathedral School represented the Silver Jubilee of the Archbishop.

St. Thomas the Apostle's exhibit was number 50 in the processional order, St. Mary's High School was number 137, the Holy Name Cathedral School, number 112.

The prizes awarded were as follows: St. Thomas Apostle School, a trip to Europe for two sisters; St. Mary's high school, a trip to St. Anne de Beaupre; Holy Name Cathedral School, a trip to St. Anne de Beaupre.

Honorable mention was also given in order to the exhibits of St. Ignatius School, Extension Society, St. Jarlath's, SS. Cyril and Methodius, St. Stanislaus, Holy Innocents, Holy Trinity, St. Anselm, St. Mary's Training School, Our Lady of Pompeii, Slovaks and the Queen of the Holy Rosary, Holy Angels, Holy Family, St. Martin's, De La Salle Schools, St. Matthias, Our Lady of Mercy and Mt. Carmel Schools.

THE PROCESSIONAL ORDER OF THE FLOATS

The complete list of floats in processional order follows:

1. Presentation of Mary in the Temple.....*Presentation School*
2. Saint Anne Teaching the Blessed Mother.....*Providence Academy*
3. The Annunciation*Annunciation School*
4. The Angels of the Nativity.....*Nativity School*
5. St. John the Baptist.....*St. John Baptist School*

6. Christ Blessing Little Children.....*St. Columbkil School*
7. The First Easter Morn.....*St. Agnes School*
8. St. Mark Followed by Egyptians.....*St. Mark School*
9. St. Matthew, Apostle and Evangelist.....*St. Matthew School*
10. St. Paul Preaching at Rome.....*St. Paul School*
11. Early Christians with Emblems.....*Our Lady of Pompeii School*
12. Saint Mauritius.....*St. Mauritius School*
13. Martyrdom of St. Sabina.....*St. Sabina School*
14. Saint Sebastian.....*St. Sebastian School*
15. Saint Dorothy.....*St. Dorothy School*
16. Trial Scenes of St. Agnes.....*Holy Ghost School*
17. Saint Dionysius.....*St. Dionysius School*
18. St. George and Companions.....*St. George School*
19. St. Lawrence.....*St. Lawrence School*
20. St. Theodore.....*St. Theodore School*
21. Martyrdom in Early Days.....*St. Agatha School*
22. St. Martin of Tours.....*St. Martin School*
23. St. Ambrose and the Emperor Theodosius.....*St. Philip High School*
24. St. Jerome.....*St. Jerome School*
25. Finding of the True Cross.....*St. Helen School*
26. St. Leo and Attila.....*St. Finbarr School*
27. Pope Celestine Commissioning St. Patrick.....*St. Mel School*
28. St. Patrick Explaining the Trinity.....*St. Patrick School (So. Chicago)*
29. St. Patrick and St. Bride.....*St. Ita School*
30. St. Bride Influencing Learning.....*St. Bride School*
31. Ireland.....*St. Bridget School*
32. St. David Preaching.....*St. David School*
33. St. Columbanus Preaching to the Gauls.....*St. Columbanus School*
34. Kelts in Their Kilts-Maids of Erin.....*St. Justin Martyr School*
35. The Irish Universities.....*Our Lady of Mercy School*
 St. Ita, Patron of Learning.....*Our Lady of Mercy School*
36. Sts. Cyril and Methodius.....*Bohemian Schools*
37. Mary, Queen of Poland.....*Holy Family Academy*
38. The Holy Grail.....*Corpus Christi School*
39. Pope Leo III Crowns Charlemagne.....*St. Leo School*
40. Alcuin and the Palace School.....*St. Scholastica School*
41. Henry II and Kunigunda.....*St. Josaphat School*
42. Brian Boru at Clontarf.....*Holy Family School*
43. St. Margaret, Queen of Scotland.....*St. Margaret School*
44. The Madonna, Inspiration of Arts, Sciences and Chivalry in the
 Middle Ages.....*St. Clement School*
45. St. Edward the Confessor.....*St. Edward School*
46. Children's Crusade.....*St. Basil School*
47. Palmers, Pilgrims, Merchants, Troubadours,
 Knights of St. John.....*Ascension School*
48. St. Francis Preaching to the Birds.....*St. Francis School*
49. St. Francis Before the Sultan of Turkey.....*St. Matthias School*
50. St. Dominic.....*St. Thomas the Apostle School*
51. Dominicans.....*Visitation School*

52. Troubadours at the Court of Frederick II. *Our Lady of Victory School*
53. St. Louis Enters Paris With Crown of Thorns. *St. Clara and St. Cyril School*
54. The Golden Stairs, Dante and Beatrice. *St. Lucy School*
55. St. Catherine of Sienna. *St. Catherine School*
56. Cathedral Age. *Our Lady of Sorrows School*
57. St. Elizabeth with Roses. *St. Elizabeth School*
58. Joan of Arc's Triumphant Entry into Orleans. *St. Edmund School*
59. Joan of Arc at the Coronation of Charles VII. *St. Thomas Aquinas School*
60. Philip the Good, Order of the Golden Fleece. . . . *St. John Berchman School*
61. The Guilds. *Holy Angels School*
62. St. Casimir; The Spirit of Lithuania; Lithuanian Living Flag;
First Baptism in the Lithuanian Nation; Silver Cross;
Girls in National Costume. *Lithuanian Schools*
63. St. Ignatius and Courtiers. *St. Ignatius School*
64. St. Francis Xavier Preaching to the Heathen. . . . *St. Barbara School*
65. St. Stanislaus Kostka. *Polish Schools*
66. The Battle of Lepanto. *Holy Rosary School (Pullman)*
67. St. Vincent de Paul. *St. Vincent Schools*
68. John Sobieski and Suite. *Holy Innocent School*
John Sobieski and His Victory Over the Turks. . . . *Holy Trinity School*
69. Mary, Queen of Scots. *St. Thomas of Canterbury School*
70. De La Salle Teaching the Nations. *Christian Brothers' School*
71. The American Indian. *St. Veronica School*
72. Columbus Pleading with Isabella for Aid. *St. Anselm Schools*
73. Columbus Planting the Cross of Castile in America. *Precious Blood School*
74. Columbus at the Court of Ferdinand and Isabella. . *St. Alphonsus School*
75. First Mass in the New World. *St. Rita School*
76. First Mass in English America. *St. Mary School (Lake Forest)*
77. Discoveries *Our Lady of Lourdes School*
78. First Mass at Ville Marie, Montreal. *St. Joseph School*
79. Ven. Marguerite Bourgeoys. *Notre Dame School*
80. Acadians—Evangeline *St. Bernard School*
81. Penn's Treaty with the Indians. *St. Clare of Montefalco*
82. Charles Carroll Signing the Declaration
of Independence *St. Viator School*
83. George Washington and Allies. *St. Charles Borromeo School*
84. Franciscans in California. *St. Augustine School*
85. Las Casas and the Indian Missions;
Liberty, Justice, Mercy. *Our Lady of Grace School*
86. Bishop Baraga at Marquette. *St. Stephen School*
87. Lincoln and Emancipation. *St. Michael School*
88. Marquette on Chicago River. *St. Anne School*
89. Father Pinet and Guardian Angel Mission.
Immigrants from Trier to New Trier. *St. Joseph School (Wilmette)*
90. Fort Dearborn *All Saints School*
91. Bishop Quarter *Bishop Quarter School*
92. University of St. Mary of the Lake. *St. Mary of the Lake*
93. Pioneer Sisters of Mercy. *St. Joachim School*
94. Chicago World's Fair. *St. Cecilia School*

95. Young America.....*Sacred Heart School*
96. Erin and Columbia.....*St. Nicholas Tolentine School*
97. The Illinois Centennial.....*St. Patrick's Girls School*
98. Chicago and the World War.....*St. Mary (Des Plaines)*
99. Fife and Drum Corps—R. O. T. C...*St. Ignatius Academy, Loyola Academy*
100. The Continental Army.....*Resurrection School*
101. Illinois.....*St. Philip Neri and Aquinas Schools*
102. Illinois and Her Great Men.....*St. Brendan School*
103. National Costumes and American Flags.....*St. Salome School*
104. Columbia and Liberty Bell.....*St. Catherine Academy*
105. Chicago, The Garden City.....*St. Rose of Lima School*
106. Architectural Progress.....*Our Lady of Solace School*
107. America.....*Blessed Sacrament School*
108. Faith Hope and Charity.....*St. Raphael School*
109. Archbishop's Picture.....*Our Lady of Angels School*
110. "Hail to the Chief!".....*St. James School*
111. The Archbishop: Founder of Charities.....*Holy Trinity School*
112. Silver Jubilee of the Archbishop.....*Holy Name Cathedral School*
113. Pageant Paraders.....*St. Theresa School*
114. Jubilee Stars.....*Assumption School*
115. May Day Festival.....*St. Gertrude School*
116. White Star in Blue Field.....*St. Pascal School*
117. Pennants and Crowns.....*St. Theresa School*
118. Liberty Enlightening the World.....*St. Ambrose School*
119. Immaculate Conception.....*Immaculate Conception School*
120. The Blessed Virgin Mary.
Patroness of the United States.....*Immaculate Conception School*
121. Pilgrims of Mary.....*Holy Trinity School*
122. The Church in Sculpture, Music, Painting..*Our Lady of Mt. Carmel School*
123. The Church, Harmonizer of Capital
and Labor.....*Our Lady of Good Counsel School*
124. The Ten Virgins.....*St. Gregory School*
125. Religion and Patriotism.....*St. Pius School*
126. Chicago and Its Charities.....*Angel Guardian Orphanage*
127. Queen of Angels.....*Queen of Angels School*
128. Guardian Angel.....*St. Nicholas School*
129. Glorification of the Catholic School.....
.....*St. Aloysius; St. Philomena; St. Francis Xavier Schools*
130. School Motto: "Virtus et Scientia".....*Academy of Our Lady*
131. Slovaks and the Queen of the Holy Rosary;
Slovak Pilgrims.....*Slovak Schools*
Saints Andrew Svorada and Benedict.
132. Loretto in Many Lands.....*Loretto Academy*
133. The Church and Music.....*St. Philip Benizi School*
134. The Church and Medicine.....*St. Jarlath School*
135. Justitia.....*St. Benedict School*
136. Learned and Saintly Women of the Church.....*St. Xavier Academy*
137. Our Lady of Lourdes; Learning, Art, Science,
Literature.....*St. Mary's High School*

138. Knights and Ladies of Mary.....*Queen of Heaven School*
 139. Christianity Enlightening the World.....*Josephinum Academy*
 140. The Power of the Mystic Cross.....*St. Patrick Academy*
 141. The Holy Cross.....*Holy Cross School*
 142. The Spirit of the Missions; Home Missions.....
 *St. Francis (Wilmette) Church Extension Society*
 143. St. Joseph, Patron of the Church.....*St. Anthony School*
 144. Solemn Enthronement of the Sacred Heart in
 Families*Convent of the Sacred Heart*
 145. League of the Sacred Heart.....*Sacred Heart School*
 146. Pius X and Group of First Communicants.....*St. Andrew School*
 147. The Great White Shepherd of Christendom.....*St. Ita School*
 148. 1920.....*St. Malachy School*
 149. Diamond Jubilee*St. Gabriel School*

NOTABLE JUBILEE VISITORS

From Florida to Alaska, and from California to Ontario, Canada, dioceses and religious communities were represented in the long list of prelates and dignitaries gathered at this epoch-making Jubilee of the Archdiocese of Chicago:

There were first of all Rt. Rev. Msgr. John Bonzano, Papal Legate, and His Eminence James Cardinal Gibbons. Cardinal O'Connell was in Rome and thus prevented from attendance. Amongst the hierarchy were Most Reverend S. G. Mesmer, Milwaukee; Most Reverend J. J. Keane, Dubuque; Most Reverend J. J. Glennon, St. Louis; Most Reverend P. J. Hayes, New York; Most Reverend Austin Dowling, St. Paul; Most Reverend H. Moeller, Cincinnati; Most Reverend J. W. Shaw, New Orleans; Most Reverend J. J. Harty, Omaha; the Most Reverend Alexander Christie, D.D., Archbishop of Portland, Ore.

Of the bishops there were The Right Rev. A. J. McGavick, Chicago; The Right Rev. P. J. Muldoon, Rockford; The Right Rev. E. Heelan, Sioux City; The Right Rev. T. Meerschaert, Oklahoma; The Right Rev. O. B. Corrigan, Baltimore; The Right Rev. J. J. Hennessey, Wichita; The Right Rev. J. M. Koudelka, Superior; The Right Rev. William Turner, Buffalo; The Right Rev. M. F. Burke, St. Joseph; The Right Rev. T. F. Shahan, Washington; The Right Rev. J. J. McNicholas, Duluth; The Right Rev. P. P. Rhode, Green Bay; The Right Rev. J. H. Tihen, Denver; The Right Rev. M. J. Hoban, Scranton; The Right Rev. M. J. Curley, St. Augustine; The Right Rev. D. J. O'Connell, Richmond; The Right Rev. H. Althoff, Belleville; The Right Rev. M. C. Lenihan, Great Falls; The Right Rev. P. R. Heffron, Winona; The Right Rev. J. Chartrand, Indianapolis; The Right Rev. M. F. Fallon, London, Ont.; The Right Rev. Frederick Eis, Marquette, Mich.; The Right Rev. James Davis, Davenport, Iowa; Rt. Rev. John J. Lawlor, D.D., Bishop of Lead, S.D., Right Rev. J. F. Busch, D.D., Bishop of St. Cloud, Minn.; Right Rev. J. Crimont, S.J., Vicar Apostolic of Alaska; Right Rev. Joseph F. McGrath, D.D., Bishop of Baker, Ore.; Right Rev. Joseph Schrembs, D.D., Bishop of Toledo, Ohio.

Monsignori from beyond the archdiocese who were present:

The Very Rev. J. T. O'Connell, Toledo; The Very Rev. Edward Dyer, S.S.,

Baltimore; The Very Rev. A. E. Manning, Lima, Ohio; The Very Rev. F. J. Van Antwerp, Detroit; The Very Rev. J. Rainer, Milwaukee; Right Rev. Msgr. E. B. Ledvina, vice-president Catholic Extension Society; Very Rev. Andrew Morrissey, C. S. C. (Provincial Superior), Notre Dame, Ind.; Very Rev. John Cavanaugh, C. S. C., Holy Cross College, Washington, D. C.; Very Rev. Thomas F. Burke, C. S. P., Superior General, New York; Rev. Boleslaus Puchalski, Brooklyn, N. Y.; Very Rev. T. W. Smith, O. M. O. (Provincial), Washington, D. C.; Very Rev. Mathias Faust, O. F. M. (Provincial), New York; Very Rev. Raymond Meagher, O. P. (Provincial), New York.²¹

V.

CHICAGOANS HONORED BY POPE

To further mark the jubilee the most distinguished honors so far conferred on Catholic laymen by the Holy See were awarded to Mr. Edward F. Hines and Mr. D. F. Kelly, on Monday evening, June 7, at the home of Archbishop Mundelein, by His Excellency, John Bonzano, Apostolic Delegate to the United States. Mr. Hines was created Knight Commander, Con Placa, of the Order of St. Gregory the Great, Civil Class. Mr. Kelly was made a Knight Companion of the Civil Class. The conferring of the honors was made in the presence of His Eminence, Cardinal Gibbons, Bishop O'Connell, Richmond, Mrs. Hines and her children, Mrs. Kelly and her daughter, and a small gathering of friends. His Grace, the Archbishop, spoke of the work of Mr. Hines and his recent princely gift, of Mr. Kelly as the man who aided him most powerfully in the work of charity. The remarks of His Grace may be summed up in the following statement:

The two interests to which I hope to give the greatest attention are the work of education and the work of charity. One is wrapped up in the plans for the coördination of the Catholic colleges and universities. To these plans Mr. Hines has given the first and greatest impetus through his magnificent gifts and other valuable services. To the development and fostering of these plans Mr. Kelly has given services that can never be adequately acknowledged. The decorations conferred on these two men are not then merely personal distinctions; they are signs of the gratitude of the archbishop and the whole diocese.

EDWARD HINES, K. C. S. G.

Edward Hines, son of Peter and Rose (McGarry) Hines, was born in Buffalo, New York, July 29, 1863, and is the eldest of seven chil-

²¹ *New World*, June 11, 1920.

dren, he being the only son. He came with his parents to Chicago in 1865, and attended school until he was 14 years of age, when he was employed as tally-boy on the lumber market by the firm of Peter Fish & Bro. and rapidly rose from this position to that of president of the lumber company bearing his name, which he organized and started in 1892.

On June 12, 1895, Mr. Hines married Miss Loretta O'Dowd of Chicago, and has three charming children living, Ralph, Charles and Loretta. Lieutenant Edward Hines, Jr., the eldest son, died in France, June 4, 1918, while serving with the Second Machine Gun battalion.

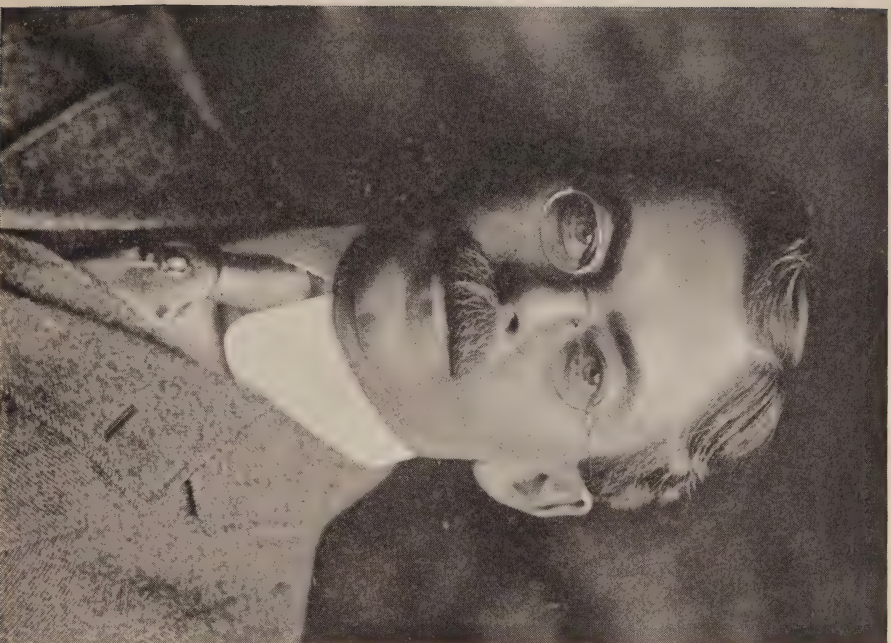
It was in the name of his son that Mr. Hines recently made his princely gift of \$500,000, towards the erection of the great Catholic University in Chicago, St. Mary of the Lake. The Catholic Church Extension Society also has known Mr. Hines' energetic generosity. Mrs. Hines has just concluded a very successful fund-raising campaign for Rosary College and the woman's part of the great new university.

DENNIS F. KELLY, K. S. G.

Dennis Francis Kelly, born in Chicago, August 23, 1868. Educated at St. Mary's School, Chicago, Illinois. Entered Mandel Brothers' employ as errand boy on June 6, 1879, now general manager.

Married Irene E. Sullivan on January 4, 1894. One daughter, Eileen Glassbrook Kelly. Member of the Chicago Athletic, Industrial and Exmoor Country Clubs. Was president of the Exmoor Country Club, 1912-13-14; president Chicago Athletic Club, 1917; president Chicago District Gold Association, 1916-17; president Associated Catholic Charities, 1918-19-20; director of the Continental and Commercial National Bank and Continental and Commercial Trust and Savings Bank, and the Employers' Association; member of the executive committee of the Chicago Association of Commerce. Commissioned lieutenant colonel in Illinois National Guard, by Governor F. O. Lowden, on December 28, 1918. Residence, Highland Park, Ill.

Mr. Kelly has been an outstanding figure in the inauguration and development of the Associated Catholic Charities, which has done such particularly creditable work throughout the limits of the archdiocese.



EDWARD HINES, K. C. S. G.



DENNIS F. KELLY, K. S. G.

VI.

THE CELEBRATION AT JOLIET

The counties of Will and Grundy both of which are in the Archdiocese of Chicago, joined in a celebration of the double jubilee on June 12, 1920. A correspondent of a Chicago paper writes of that celebration as follows:

Joliet, the second largest Catholic city in the State, turned out en masse last Saturday to greet the Right Reverend Monsignor John Bonzano, Apostolic Delegate, and Archbishop George W. Mundelein of Chicago.

It was with much cheering and hand-clapping that the two dignitaries were welcomed to the city to close the double celebration—the diamond jubilee of the Chicago archdiocese and the silver jubilee of the Most Reverend Archbishop.

The celebration also had another significance, of which the inhabitants of Will and Grundy counties are particularly proud. The Archbishop was especially elated over the wonderful showing made in a recent half million dollar drive for a new orphanage to be located in the vicinity of Joliet, and stated that the city had many possibilities in which he might carry out his work.

Attended by more than fifty priests of the two counties and other nearby counties, the procession filed into St. Mary's church at 10:30 o'clock, where more than 1,000 people were assembled to witness the ceremony, having gathered there long before the distinguished guests arrived in Joliet from Chicago.

Guests of honor were His Grace, the Archbishop, the Most Reverend John Bonzano, D.D., Apostolic Delegate, together with prominent members of the hierarchy.

Marching units, horse-drawn units, and a motor division made up the procession which filed through the loop at eight o'clock and past the reviewing stand in front of St. Mary's church, where were seated Archbishop Mundelein, Monsignor John Bonzano and a host of dignitaries of the church.

Preceding the pageant, John W. D'Arcy, grand marshal of the day, placed a wreath of laurels on the statue of Louis Joliet in the courthouse yard.

Three bands accompanied the parade which took three quarters of an hour to pass the reviewing stand. The high school band headed the procession and the grade school players led the final unit of the demonstration. St. Patrick's fife and drum corps accompanied the float from St. Patrick's school.

The parade was led by a platoon of police commanded by Patrol Sergeant Beck. Behind the police came the grand marshal of the parade and the flag borne by William Redmond. Following the flag was the high school band and four boys from four of the parochial schools carrying the banners which were later given to the prize winning floats.

PLANTING OF CROSS REPRESENTED

The first float, representing the planting of the cross in America, was arranged by St. John's school. The St. Francis academy float, presented the founding of the Franciscan missions and a survey in tableau of the work of Padre Junipero Serra, preceded by children of the school.

A float arranged by the pupils of St. Raymond's, showing the arrival of

Marquette in Joliet, in 1673, which in turn was followed by a portrayal of early Catholicity in Lockport, by the St. Dennis and St. Joseph churches of that community. A replica of the first log church in Will county was carried on the Lockport float. The Lockport church was built in 1837, several years before the establishment of the archdiocese of Chicago.

FIRST CATHOLIC CHURCH

The first Catholic church erected in Joliet, St. Patrick's, was also shown in the parade, the first float bearing this being preceded by the St. Patrick's fife and drum corps and girls of St. Patrick's school dressed as spirits of early Catholicity in Joliet.

The Guardian Angels' Home entered two floats in the parade, one interpreting the Spirit of Charity and the other the work of St. Vincent de Paul, the father and protecting saint of the orphans.

St. Joseph's school and parish was represented by pupils of the school dressed in Slavick costumes. This contingent was led by Joseph Zalar, secretary of the Slavonic Catholic Union.

De La Salle institute portrayed the development of education in America. The float entered by the institute showed representatives of all nations in which Catholic educational institutions are established.

HAS TWO FLOATS

Holy Cross, the Polish parochial school, had two floats, Heroism and Catholicity in the war. War work was depicted by a float from Sacred Heart school, a Knights of Columbus Hut, bearing a sign, "The Real Guardians of Liberty," the only touch of humor in the procession.

St. Mary's Croatian school float, portraying the newest saint, Jeanne D'Arc, and the figures of St. Cyril and St. Methodius on the float entered by SS. Cyril and Methodius school, followed the Sacred Heart contingent.

The grade school band and St. Francis academy students concluded the parade. On the St. Mary's float was a tableau of Cardinal Gibbons blessing Columbia.

It is estimated that three thousand children marched in the parade.

Following the celebration of pontifical high Mass, by special permission William Redmond made an address on behalf of the laity of Joliet.

Commending the prelate's attitude during the war and his policy of reconstruction following the cessation of war, Mr. Redmond welcomed the Archbishop to Joliet.

"Representing the laity of Will and Grundy counties, we welcome Your Grace to Joliet. We are genuinely pleased to have a part in this celebration in honor of your sacerdotal silver jubilee.

"You came to this diocese a stranger to us. We were told you were a great worker in the interests of education and charity. This pleased our people because we were taught that sacrifice for education and charity constitute the essence of religion. We felt the diocese would take on new life; great accomplishments could be expected. These expectations are now facts.

NOTED FOR PATRIOTISM

"Your patriotism of peace has been no less renowned than your patriotism of war. You have shown your intense love of country in building up better

homes, better schools, better churches—you have labored for a more honest industrial system and for the establishment of better business methods.

"We have faith and confidence born of your deeds. Your suggestions will always find a ready response from our people. Your Grace requested funds for a Will-Grundy county orphanage. The necessity for such an institution became at once a conviction—the need was here—but we were too close to see or realize its necessity. This community owes you a debt of gratitude for suggesting this new institution. Under the able leadership of the general chairman, Father T. F. Quinn, and his associates, a drive for funds was inaugurated. The cooperation and devotion shown by all who took an active part in this drive was most commendable. As a result we obtained for the orphans' home double the amount asked for any war charity. I hold, as treasurer, in cash and pledges, \$350,000.00 for the erection of the Will-Grundy county orphanage. We offer this as a testimonial of our love and loyalty on this sacerdotal silver jubilee of your ordination. If more funds are needed our people will respond readily and you may rest assured the necessary funds will be provided for this new institution—we are proud to share this great accomplishment with Your Grace.

"We know the dependent children placed in the care of this new orphanage will be properly educated and trained in domestic science or the manual arts so that each and every one will be able to step out and take his or her place as respectable worthy citizens of this great state and nation."

THE PRIZE WINNERS

St. Francis College, Lockport, Guardian Angels Home and De La Salle Institute, in the order named, were awarded prizes.

Four banners carried by couriers on horseback heading the procession were awarded as prizes by the judging committee made up of Commissioners Frank X. Friedrich, T. V. Gorey and Maurice F. Lennon. The winning floats represented "Columbia," the final number in the pageant, presented by St. Francis' College. It was awarded a banner bearing the United States shield. Lockport's float, showing early Catholicity in the community in a replica of the first log cabin church on the banks of the river, received second prize, the pope's banner. Third prize, typifying Catholic charity, went to the Guardian Angels' home. It was a banner of the archbishop's coat of arms. De La Salle claimed fourth honors, a shield of the city of Joliet, for a float representing Catholic education. There was close competition in the awarding of the emblems, according to the judges.²²

ARRANGING FOR THE CELEBRATION

In April His Grace, the Most Reverend Archbishop, called a meeting of the pastors of Will and Grundy counties to launch forth a drive for \$500,00, to be used in the erection of a new orphanage for the children of these two counties. Up to date the men of the different parishes have turned in \$400,000.

His Grace further decided to give one full day of the jubilee celebration to the two counties, and set Saturday, June the 12th, as

²² Charles E. Hassock in *New World*, June 18, 1920.

jubilee day. Accordingly the celebration was opened by a Solemn Pontifical Mass, which was sung by the Archbishop in St. Mary's church, Joliet, at 10:30, in the presence of the Apostolic Delegate. The sermon on the occasion was preached by the Right Reverend Francis C. Kelley, D. D., president of the Catholic Church Extension Society.

MSGR. KELLEYS' ADDRESS

In the course of his classic sermon Msgr. Kelley said: "What does this Jubilee mean? It is an appeal to history. It means that what the great modern Church is not afraid to do, her children, gathered into small congregations keeping her faith and worshipping according to her laws are not afraid to do. A Jubilee of this kind is not only a day of rejoicing, but a confident challenge to all who, in any way, come within its influence. The chief glory of the Church is that each recurring Jubilee shows that, in a smaller way, the story of progress of the Church Universal applies to each and every section of it. The rise and growth of Christianity is duplicated in the rise and growth of each diocese and of each parish. The fate of the Church was indicated by Christ Himself. Its pains and labors were foretold. Its days of peace were known long in advance. Its days of sorrow were just as strongly outlined. But to the sanction of the past in all that concerned the Church was added the assurance of the Divine Promise. So the history of the Church and her churches is thus lifted far above the ordinary place of eminence. It thrusts its head into the bright clouds that veil the throne of the King from human eyes. In the history of a diocese or parish, as in the history of the Church Universal, there is a visible connection between earth and heaven. The historic Church becomes the Church of the eternal present, whose records are no longer the mere stones of a structure fastened one to the other, but those of a building of steel and iron, whose essential strength is independent of the material upon which its embellishments are carved, and is found rather in its imperishable framework, sunk deep into the caissons of Faith, rearing its great, graceful symmetry to the heavenly gate touched by the highest rung of the Ladder of Jacob. Before such a record the confidence is born that speaks in the words of Ecclesiasticus: 'O Wisdom, thou comest out of the mouth of the Most High; thou reachest from one end to the other.'"²²

Following the Pontifical Mass a banquet was served to the visiting and local clergy.

At 2:00 p. m. His Grace, the Archbishop, and his guests took places on the reviewing stand to witness the parochial school children's pageant.

The Rev. Philip L. Kennedy, pastor of St. Patrick's church, was chairman of the pageant committee. John W. D'Arcy, prominent Joliet attorney, was the grand marshal. Music was furnished by

²² Msgr. Kelley's sermon was printed in full in *New World*, June 18, 1920.

Saints Cyril and Methodius school band, Central school band, the high school band and St. Patrick's fife and drum corps.

Simultaneously with the beginning of the pageant came the announcement from Chicago that the Illinois Steel Company had contributed \$10,000 to the proposed orphans' home. Work on the institution will begin this summer. The added contribution places the fund between \$400,000 and \$500,000.

VII.

THE LITERATURE OF THE JUBILEE

The importance attached to a public event is frequently indicated by the attention given it by the Press and the accounts and publications that grow out of it. Judged from this standpoint, no single public event in Chicago or Joliet has attracted more general attention nor left a more extended literature.

Perhaps the most appropriate of the literature for first mention is the beautiful ode written expressly for the Jubilee:

JUBILEE ODE

"Let voices rise in anthems clear and sweet;
Let heaven's dome resound with jubilee;
Let breezes catch the note and bear it fleet;
To meet the waves of our great inland sea.

"We stand where stood the Indian's quaint tepee;
Where fleetest creatures ranged the forests through;
Where fields of maize waved ripe—a tawny sea—
Where ruled his tribe the dusky Chicagou.

"Three hundred years have sped since urged by zeal
To this low portage by the gleaming lake
Marquette's canoe slipped silent through the reeds.
With cross upraised—the Black Robe's sole appeal—
He taught what Christ had suffered for their sake,
And won each savage heart ere grazed his keel.

"Since that first Mass beside the river's brink,
Its choir—the wind-swept branches tossing high—
A chain of Masses—this the initial link—
Our city binds to heaven in holiest tie.

"This Garden City, doomed, it seemed, to die—
 Fort Dearborn's awful massacre how tell?
 Or that dread night when on October's breeze
 Were blown the sparks that bore destruction fell?
 Like phoenix rose a destiny to fulfill
 Like eagle soars—its victory cry 'I will'.

"Three-quarters of a century have elapsed
 Since first a shepherd came this flock to guide,
 Commensurate with our civic strength today,
 To growth religious, too, we point with pride.

"O tangled grass that o'er the waters bending,
 Kissing the keel rough-hewn of his canoe,
 Which conquered wind and wave with toil unending
 Dost see Marquette's most sanguine dream come true?"²⁴

Not less beautiful but more personal are the following lines inspired by the Jubilee:

"DOMINUS ADJUTOR MEUS"

With awe we learn his projects vast;
 Ere morrow's sun long shadows cast,
 Their execution see.
 He shrinks from no Herculean tasks;
 He leads the way before He asks
 That we his followers be.
 A tower of strength—nor hindrance knows;
 He courts no friends; He fears no foes,
 Whence comes such strength is plain.
 What eye so keen? What heart so brave?
 What soul so pitying to save?
 His motto is not vain.²⁵

THE NEW WORLD

The *New World* in its issue of June 4th supplied a remarkably beautiful four-page supplement carrying cuts of Most Reverend Archbishop George William Mundelein and many of the visiting prelates, besides a 5,000 word sketch adapted from the Jubilee book, "Archdiocese of Chicago, Antecedents and Development." The

²⁴ From the *New World*.

²⁵ From the *New World*.

beauty of design and color was notable and a large part of the regular issue was filled with description and announcements of the coming celebration. In its issue of June 11th the addresses of Archbishops Hayes and Mundelein were reproduced in full as well as a very complete account of the exercises to the time of going to press. In the issue of June 18th was published a complete description of the pageant with a list of the floats and the schools represented. The same number contained also the address of Most Reverend Archbishop John J. Glennon of St. Louis at the dedication of the Quigley Preparatory Seminary, and of Right Reverend Msgr. P. J. McDonnell on the same occasion, as well as many columns of description and comment on the great Jubilee both in Chicago and Joliet. The classic address of Right Rev. Msgr. Francis Clement Kelley delivered at Joliet was also published in this number.

The issue of June 18th also contained a full page of pictures of the individual floats.

This valuable publication is to be congratulated on its splendid treatment of the Jubilee celebration.

OTHER PERIODICALS

The daily Press, despite the press of news due to the Republican convention and other causes, devoted much space to the subject. The *Chicago Daily Tribune*, the *Evening Post*, the *Evening Journal*, and the *Daily News* all carried announcements and accounts of all the exercises. The *Herald and Examiner* printed a strong editorial and the *Tribune*, *Herald and Examiner*, *Daily News* and *Evening American* carried cuts.

The *Columbian and Western Catholic*, the official paper of the Knights of Columbus, also devoted considerable space to the celebration.

HANDBOOK OF THE PAGEANT

One of the most notable and pleasing pieces of literature published in connection with the Jubilee exercises was a handbook of the pageant, "The Rise and Progress of Christianity" prepared by Reverend Claude J. Pernin, S. J., under the direction of the pageant committee. In this beautiful booklet the 149 units are named in their processional order, making a very useful guide in viewing the procession. In a foreword to the booklet the author says:

"The floats succeed each other in historical order, beginning with

the portrayal of biblical scenes at and before the birth of Christ. They represent successive events in the great drama of Christian progress through all ages, in all countries and among all peoples where the One, Holy, Catholic and Apostolic Church has brought light and life to 'the nations that lay in darkness and the shadow of death.'

"The biblical and historical scenes recall the Miracle plays, the symbolic floats resemble the old Moralities which originated with and were fostered by the Church in the middle ages.

"The same spirit which produced them and the same purpose which animated them in former ages, produces and animates our pageant today. Born of the spirit of Faith, the purpose is to show in concrete form the enduring consequences of that Divine injunction:

" 'Going, therefore, teach all Nations whatsoever I have commanded you.' "

Father Pernin most happily presented the pageant by a headline reference to the historical significance, then the name of the float with the name of the school presenting it, and a surprisingly apt quotation from the Scriptures or (in a few cases only), a pat stanza from the poem of some distinguished writer. A very intimate knowledge of the Scriptures and the best English writers is displayed in this book.²⁶

A SOUVENIR FOR GUESTS

A beautiful memorial to the first bishop of Chicago, the Right Reverend William Quarter, D. D. (1844-1848), was found in the presentation to each guest at the luncheon, of a handsomely bound story of the pioneer bishop's life and the beginning of the Church in Chicago.

This charming volume is notable in both subject and author. The subject is the saintly first bishop of Chicago and the author, the greatest of Chicago's earliest physicians. Dr. John E. McGirr, the author, was the Murphy of the earlier day medical profession, a professor and lecturer of signal ability, the nestor of the science faculty of the University of St. Mary of the Lake, and with his father, Dr. Patrick McGirr, the sponsors of Mercy Hospital.

Bound in full limp leather, gilt top, printed on deckled edge hand made paper, with illustrated plates, the name of each guest embossed in gold thereon, this edition de luxe, from the press of

²⁶ Copies of this booklet are still available through the *New World*.



LIBERAL ARTS HALL

ADMINISTRATION GROUP

RESIDENCE HALL

The Corner Stone of Rosary College was laid by Most Rev. George William Mundelein, D. D., Archbishop of Chicago, June 20, 1920.

St. Mary's Training School, Desplaines, Ill., will serve as a souvenir of an unusually brilliant event, while at the same time perpetuating the deeds of Chicago's first bishop and the memory of Chicago's early struggle for existence.

MOTION PICTURES OF THE PAGEANT

By permission of the pageant committee the complete display was filmed by Matre's Library and will be available for schools and theatres and thus perpetuate the pageant in its original beauty. Special films of the several units separately will also be available.

THE JUBILEE HISTORY

The permanent memorial of the diocesan Jubilee is contained in a very comprehensive history of the diocese and archdiocese under the title "Archdiocese of Chicago, Antecedents and Development." This is a work of somewhat more than 800 pages including text and illustrations and so beautifully made up as to be almost an art book.

The various subdivisions of the book deal with the following subjects, consecutively: The Early Church; Former Ecclesiastical Jurisdiction; The Bishops and Archbishops of Chicago; The Early Clergy; Nineteenth Century Missionaries; The Parishes, Their Growth and Development; Catholic Education; The Benevolent Institutions, and the Catholic Societies.

The nearly three-hundred pages of half-tone cuts present most interesting representations of the Bishops and Archbishops, the churches and their pastors, the schools and benevolent institutions, besides other pictures of historical interest.

The book is printed on thin gloss paper and substantially bound in cloth. For more satisfactory results in illustration a large page and wide column has been used, the book over all measuring 9x12 inches.

The general history and the life and labors of the bishops and archbishops and the early clergy as well as the account of the early days of the older parishes were written by Joseph J. Thompson, Editor-in-chief of the ILLINOIS CATHOLIC HISTORICAL REVIEW. In general the accounts of the parishes and of the educational and benevolent institutions were prepared by the pastors or those in present charge, while the accounts of the societies were prepared by the officers or persons designated by them. The whole was supervised in the Chancellor's office, directly under the eye of the Right Rev.

Chancellor Msgr. Edward F. Hoban and the particular direction of Very Rev. Denis J. Dunne, D. D., to whose watchful care and untiring efforts the accomplishment of the task is largely to be credited. The book was printed and published by the press of St. Mary's Training School at Desplaines and is a credit to that department of the great benevolent institution which has developed the plant.²⁷

Jubilee week of June, 1920, has taken a permanent place in history as one of the most notable periods in the creditable records of Chicago.

JOSEPH J. THOMPSON.

Chicago.

²⁷ See review in this number of ILLINOIS CATHOLIC HISTORICAL REVIEW.

REVEREND GASPAR HENRY OSTLANGENBERG

The life of Father Ostlangenberg is typical of a certain class of pioneer priests. They went forth into the battlefield of Christ with holy enthusiasm and heroically bore the greatest privations, but the irregularity of their lives unfitted them for the regular performance of pastoral duties under normal conditions. In those early days the unlimited possibilities of life, in this country, developed a great deal of self-reliance and individuality of character, both in clergy and laity. It brought out in many of the missionaries traits of eccentricity which exposed them to misunderstandings with the laity. Under these circumstances they did not always show good judgment and prudence in pacifying factions and ensuring peace. As soon as the missions became stable parishes, these pioneers failed; like nomads they wandered from place to place, even from diocese to diocese, until the infirmities of old age brought them to rest in some quiet and obscure retreat.

Gaspar Henry Ostlangenberg was born March 4, 1810, of wealthy parents, the owners of Ostlangenberg manor, near Langenberg, Kreis Wiedenbrueck, diocese of Paderborn, in Westphalia. Probably he made a classical course in some Westphalian town, until he resolved to abandon his country and embrace the life of a poor missionary in some wilderness of the Mississippi Valley. At the age of twenty-three he crossed the ocean to enter St. Mary's Seminary at the Barrens, Perry Co., Missouri. He arrived there November 1, 1833¹. February 24, 1835² Father Regis Loisel wrote to Bishop Rosati of St. Louis, that the student Ostlangenberg was grievously sick. In pioneer days when the ax of the colonist cleared the forest and his plow broke the virgin soil, fevers broke out even in the healthiest locations and drove many a tradesman and many a missionary back to his home in Europe.

March 4, 1835 Bishop Rosati wrote to Cardinal Franzoni:

Amongst them (the alumni of the Seminary) a German, a promising young man by the name of Gasp. H. Ostlangenberg, of the diocese of Paderborn in Prussia, has no dimissorial letters from his

¹ v. Rosati's *Statistics of the Seminary*, Archdiocesan Chancery, St. Louis.

² All the letters and other documents used in compiling this sketch are preserved in the Archives of the Archdiocesan Chancery Office of St. Louis. The English is Father Ostlangenberg's.

Ordinary; he cannot obtain them, because he left his country, when by law he was still subject to military conscription. The Bishops are prohibited from issuing such letters, unless the applicants have first satisfied their obligation. Wherefore I humbly ask Your Eminence to obtain for me from the Holy Father the faculty to ordain the aforesaid young man without the dimissorial letters from his Ordinary. When still a layman he left the diocese of Paderborn and emigrated to America. (*Archives, St. Louis*).

March 15, 1835, Pope Gregory XVI granted to Bishop Rosati the faculty he had asked for, but shortly after the Exeat for the young student arrived from Paderborn. Both documents, the Roman privilege and the Exeat from Paderborn are preserved in the office of the Rt. Rev. Chancellor in St. Louis. Ostlangenberg's friend and colleague at the Seminary was his countryman, Hy. Fortmann, later on well known at Chicago as pastor of Grosse Point. Ostlangenberg was ordained subdeacon July 22, 1837; the order of the Holy Priesthood was conferred upon him July 7, 1838:

On July 20, 1838, Bishop Rosati, according to his Diary, gave the major faculties to Rev. J. A. Lutz, the minor faculties to Rev. Gaspar Henry Ostlangenberg. Up to January, 1839 he kept the newly ordained priest who knew English fairly well at the Cathedral of St. Louis, to assist Father J. Fischer³ in attending the several stations near St. Louis, where the services of a priest were required who could preach and hear confessions in both English and German. Before the year 1843 the Cathedral was the only Catholic church in the city of St. Louis. The Germans, since Septuagesima Sunday, 1834, had their services in St. Mary's chapel (formerly the entertainment hall of St. Louis Academy⁴) or in the basement chapel of the Cathedral; since 1835 German sermons were also preached by the Jesuit Fathers in St. Aloysius chapel on the grounds of St. Louis University. But since 1838 Bishop Rosati planned the erection of a second church, in honor of Our Lady of Victories, in the western part of the city (Reilly's Addition), to provide for the numerous German immigrants.⁵ Probably he intended to employ Father Ostlangenberg at some work in connection with this new parish. But

³ Father John Peter Fischer, a native of Lorraine, was ordained priest in St. Louis Cathedral, January 1, 1837; after having been pastor at New Madrid for about a year, he was appointed assistant to Father Lutz at the Cathedral; in 1843 he was appointed pastor of St. Mary's church. June 10, 1856 he left St. Louis and returned to his native country.

⁴ v. *Centralblatt and Social Justice*, February and September, 1916.

⁵ v. *Centralblatt and Social Justice*, November, 1917 and November, 1918.

the plan could not be carried out, partly because the Germans did not like the location, partly on account of the financial crisis of those days which paralyzed business for years.

On Little Muddy Creek, St. Clair County, Illinois, a few Irish immigrants had built their log cabins; they were joined by some North-Germans, mostly from the diocese of Paderborn. Because St. Liborius, Bp. C. is the patron of Paderborn, the colony was called, "Libory Settlement." In August 1838, B. Dingwerth and W. Harwerth went to St. Louis and asked the Bishop to send a priest to the new and promising colony, a priest who would speak both languages, English and German. He sent Father Ostlangenberg, to see what could be done for the Libory people. On August 5, 1838, Ostlangenberg said the first Mass for the colonists in the log house of Mr. W. Harwerth.⁶ He encouraged them to build a chapel, then returned to St. Louis to direct the undertaking from there as well as he could. The ground for the new church was donated by B. Dingwerth. On October 21, 1838, Bishop Rosati writes in his diary:

Today I received the visit of a certain German man who lives on Little Muddy Creek, in St. Clair County. He asked for the permission to build a church which is to be called after St. Luke. At that place there are twenty German families and on the other side of the creek seven more, who also wish to build a church; finally at the little river called Shoal Creek, there are about sixty families, amongst whom a church must be built in honor of St. Boniface. If it be God's will, Mr. Ostlangenberg will have charge of these parishes.

The same diary enables us to follow the development of things:

On December 1, 1838: I told the German Catholics who live on Oka River, St. Clair County that after New Year's I would send to them Father Ostlangenberg, to reside in their midst.

On January 19 Bishop Rosati gave the papers of institution to the parish of S. Thaddeus on Silver Creek and to the mission of S. Liborius at Fayetteville and to S. Boniface, Shoal Creek, to Rev. Gaspar Henry Ostlangenberg, together with the major faculties.

On January 21, 1839 Rev. Mr. Gaspar Henry Ostlangenberg left St. Louis for the missions of S. Thaddeus and of S. Liborius at Fayetteville, St. Clair County, Illinois, distant from St. Louis thirty miles.

⁶v. *Pastoralblatt*, October, 1917, p. 146. The notices from Bishop Rosati's Diary on Father Ostlangenberg were copied from this sketch by Rev. Souvay of the Kenrick Seminary.

Arrived in the settlement, the young priest made his home in the sacristy of the unfinished church. On April 21, 1839, he wrote to Bishop Rosati from St. Libory:

The church is not blessed, no bell, no baptismal font, but there is a confessional and a tabernacle (not the Blessed Sacrament). No residence for the priest who lives in the Sacristy. He uses German and English in preaching, sings High Mass on Sundays (German hymns), in the afternoon Vespers and Catechism. Mission: St. Boniface on Shoal Creek, Clinton County. This mission has a church and a priest's house.

We will permit Father Ostlangenberg himself to tell the story of the Libory settlement from his letters which are all written in English:

Libory Settlement the 8th of March, 1839.

Most Rev. Father:

Since I did not receive an answer to my letter which I lately addressed to you, I think it necessary to write again; and I hope you will be at home now. Besides the things marked in my last letter, I beg leave to add some which I would be glad if you would deign to inform me of. The logs for the new church being ready to be put up, the people want me to lay the foundation. As the church will be only of wood, and as I hope we shall soon proceed to commence a stone one, I suppose it will not be necessary to perform any ceremony which otherwise I had not power to do; but now is the question whether You will bless the building before I could celebrate Mass in it, or You give me the permission to perform the Divine Sacrifice in it, without being blessed. I would like to perform divine service in a church, as soon as it can be fit for the purpose, for the place where I offer the sacrifice of Mass now, is not, as You will imagine, adapted neither convenient for such a function.

I also would ask whether I could hear confessions in a private house at the distance of six miles from our place, so that the few people who live about the said place might hold their Easter duty there? I also would ask whether I might and if You think it proper, bless the grave yard at Shoal Creek and at my place also? Other things of which You would like to have an information, the bearer of the letter can tell You better, than I write to You. I humbly beg pardon for my frankness.

I remain Your humble and obedient servant,

G. OSTLANGENBERG.

N. B.—I beg Your prayers for me.

Right Reverend Sir:

According to faculties which You have given me, I have blessed our church on Sunday last⁷; on which day also I read the pastoral

⁷ Father Ostlangenberg dedicated the church in honor of St. Liborius, although

letter, both in English and in German. I beg leave of You for an information which to inquire I forgot, whilst I was in St. Louis. Our congregation, many of whom were joined and inscribed whilst in Europe, into several confraternities, desires ardently to have any confraternity in the parish. The confraternity which they would most like is: Confraternity of the agony of our Savior, in order to obtain a happy death, the prayers of which they have in their prayer books. Now, if You would approve of the institution of the kind, I would beg to tell me, how it should be conducted, and under what conditions, and whether any indulgence would be annexed to it. I remain with respect and humility.

Your humble and obedient servant,

G. OSTLANGENBERG.

Libory Settlement, 8 May, 1839,
St. Clair County, Illinois.

On April 17, 1839 twenty-one men of Shoal Creek sent a petition to Bishop Rosati, written in the German language, in which they asked the Bishop to appoint Father Ostlangenberg their first resident priest. Ostlangenberg would have been only too glad to transfer his residence from St. Libory to Shoal Creek (now Germantown). Since Bishop Rosati however neither read nor spoke German, his secretary, Father Joseph A. Lutz^s translated the petition into English for him.

the Bishop had placed the mission under the protection of St. Thaddeus (Judas Thaddeus, the Apostle); in later documents, for some time, the church in Libory settlement appears under the title of St. Thaddeus.

Bishop Rosati systematically dedicated the churches of his Diocese to biblical saints. To Our Lady the church at the Barrens, to St. Joseph that of Apple Creek and Westfalia; St. Ann: Little Canada; St. Joachim: Old Mines; St. John the Bapt.: New Madrid; St. Michael: Fredericktown; St. Gabriel: Prairie du Chien; St. Raphael: Dubuque; St. Stephen: Richwoods and Indian Creek; St. Peter: Gravois and Dardenne; St. Paul: Salt River; St. Andrew: Teutonia; St. James the Elder: Potosi; St. James the Minor: Harrisonville; St. John Ap.: Springfield; St. Thomas: Johnson Settlement; St. Philip: French Village, Ill.; St. Bartholemew: North Santa Fe; St. Matthew: Alton; St. Simon: Fountain Green; St. Thaddeus: Libory; St. Matthias: Bloomsdale (Establishment); St. Barnaby: leville; St. Luke: Fayetteville; St. Mark: Cincinnati, Ralls Co., Mo. The church at Ottawa was dedicated to the Blessed Trinity, the mission at La Salle to the Holy Cross, those at Commerce and Peoria to the Holy Redeemer (Saint-Sauveur), that at Quincy to the Ascension of Christ.

* Joseph Antony Lutz, born June 9, 1801, at Odenheim, Baden, Germany and ordained at Paris, had arrived in St. Louis, November 5, 1826; since 1831 he was pastor of the Cathedral parish and Bishop Rosati's secretary. Being a South German and in full sympathy with the French regime at St. Louis, he was not a particular friend of the North German priests who about 1837 came to St. Louis, Fathers Meinkmann, Brickwedde, Ostlangenberg and Fortmann. Father Lutz left the diocese of St. Louis on April 15, 1847 and died at New York on February 6, 1861.

For some reason, in the translation, he omitted Rev. Ostlangenberg's name and made the corresponding passage read: "We beg therefor most humbly His Lord's Grace to favor us with a German priest." Two months later Father Ostlangenberg himself, from Shoal Creek, wrote to the Bishop:

Shoal Creek, June 16, 1839.

Right Reverend Sir:

The great confidence I have in Your indulgent goodness which, alas, I have knowingly and unknowingly, perhaps, on account of my awkward behaviour, so often abused, beg humbly, have to address myself again to You. I am almost forced to write to You in the people's behaviour [*Sic!*] at this place. They also beg of me, to write for them, since they do not know the English. They long wished to have a priest resident here. They are about 60 families, besides the single men. They have prudently made the account for the support of a priest, which will be, I doubt, not sufficient. I find a solid piety in the congregation. They have been twice disappointed by my not calling at a promised time, which made them feel bad. Their numerous children grow up in ignorance. Some sick persons require frequently a priest. One of them complained to me that they never could get a priest of You, and having been in some measure unkindly put back for days at St. Louis, before he could see You and speak to You; he uttered some despairing words of disdain. They would very much desire to have me, but I told them, that it perhaps should not be Your wish and also (*ut dictum fuit apud vos in secreto*) that I could not well ride on horseback. They then promised to give me a horse with a carriage, and not let me suffer anything; and that I might, with Your approbation, not every other Sunday but less frequently visit the parish of Libory Settlement. *Ne viderer in favorem ejusdam haec scripsisse, ita, ut consequentia damnationi meae esset, dico quod accidit mihi. Nescio qua Dei bonitate per totam hebdomadam quamvis toties equitando inter infirmos, non expertus sum naturae lapsae infirmitatem. Hilari animo incedo dum affligit me inimicus. Utinam Deo favente continuarem.*⁹ I was obliged to write this to-night, since to-morrow morning I intend to return to Libory. I expect to be here again Sunday after next. *Fiat mihi, sicut vos scitis et sicut Vos vultis. Non mea sed Vestra fiat voluntas, ad animae meae animarumque aeternam salutem.*¹⁰ I held an English

⁹ "That it may not appear as if I wrote this in anybody's favor, and that the blame for possible consequences may not be cast on me, I tell what experience I made. By the unmerited goodness of God I did not feel the infirmities of my body, although I have been compelled to ride on horseback a great deal visiting the sick. Serene in mind 'I go while the enemy afflicteth me.' May God help me to hold out."

¹⁰ "May it be done to me as You know best and as You wish. Not my but Your will be done to the eternal salvation of my own soul and of the souls of others."

sermon here in the afternoon, where some Americans had collected together. I instructed for a time a German Lutheran family, who have also made confession, but not yet received communion.

Your humble servant,

C. H. OSTLANGENBERG.

Address for the kind answer to this letter would be: in care of Mr. Hermann (?), Shoal Creek, Clinton County, Ill.

Libory Settlement, 2nd August, 1839.

Right Reverend Sir:

I have hardly a moment of time to write; however, I deem it necessary to make use of the opportunity which just is offered to me, since a man is starting for St. Louis. Your kind letter I received and read it with a spirit of inexpressible gratitude for the good care and trouble You evinced for the honor of God and for my poor soul. I have prayed to Almighty God to make known to me His Holy will, but I hardly could seriously reflect on Your proposal, on account of my manifold labours, and thus I could not yet make up my mind for the result. As I in my last letter stated to You, has my trouble (disclosed to You) ceased, but not quite. However, I hope of the merciful God, that this will have, with the grace of God, an end, if the condition which I have told You would be granted to me; namely by the people of Shoal Creek offered me a carriage, so that I had not so much to ride on horseback, but only if I would live there. I beg humbly pardon for the complaint, which You so patiently suffered, on account of the people at Shoal Creek. I did not, perhaps, explain the matter in an expressible manner. They on the contrary expressed to me an uncommon, most unexpected kind audience. It was this they had been told by some others, perhaps, in a hasty tone, to wait for a third day, where they knew, that You were within and, probably, to speak on the same day, and that it would have been hard for them, to pay an expense for three days' stay in St. Louis. My labours are considerable, and there is a great deal of inconvenience, stopping one-half week in one place and the other half in another, as I can hardly take the books necessary for my studies. I am called to Carlisle, 8 miles at a distance from Shoal Creek. In its vicinity there are labouring some Catholicks on the public roads, where there are some sick and many others who ought to comply with their duties. At Shoal Creek there are nearly in every house two or three persons sick. At Libory Settlement there are some sick too; I am also called some twelve miles towards Kaskaskias where there are some Catholic families. Since I have scarcely a little time to compose any instructions, and I meet frequently with Protestants to whom I ought to speak some words, many of whom come on Sundays to our meeting, as they call it, I would ardently beg of You to procure me some short instructions which I might learn by heart. There is another thing for which I would want information: A Catholic girl of about 16 years was carried off by a Lutheran, to whom she has been married before a judge, without

the consent of her parents, who live within twelve miles from Libory Settlement, who requested me to do something to her, because they are much grieved on this account. I did not speak to her, but told her parents, that after two weeks I would speak to the couple; in the meantime they might leave it to Almighty God and make themselves easy about it. Now I would like to know how to behave in this circumstance.

One thing more: when I was at Carlisle I heard of a criminal in prison whom I understood to be a Catholic. Although he never called for a priest and he knew that I had been there and then was there, I went to see him. He is a Pole by nation, a Catholic, sentenced to be hung in about a month's time—this he knows—after he has committed murder. I found him rather in a despairing state. I inquired after his religion and reminded him to meditate on the eternal truths. He evinced a great coldness about his duties and consequently about his eternal welfare. I could do nothing to him then and he did not even request me to come another time, in order to comply with his duties. I spoke some words of consolation to him and promised him that I was ready at any time to visit him, in order to prepare him for receiving the sacraments; and since he had nothing of pious books, I promised him to send him or to bring to him good books above all a prayer-book. All the books he had to read were novels and romances and such like foolish, greatly protestant writings. I would beg of You, how I should go on with this man. I once more beg humbly Your kind advice with regard to my own salvation and the granting of the above petitions. I shall at all times and in every circumstance endeavor to comply with Your wishes.

I am and remain most respectfully Your obedient, humble and most unworthy minister,

G. OSTLANGENBERG.

But on the day of which Bishop Rosati received Ostlangenberg's letter, (Aug. 3) he appointed Father Henry Fortmann first pastor of Shoal Creek.¹¹ So Father Ostlangenberg had to remain at Libory; from there he served the missions of St. Luke at Fayetteville and of St. Barnabas at Belleville. His last letter to Bishop Rosati is dated February 19, 1840:

Right Reverend Sir:

Since the time of Lent is drawing near I beg leave by an opportunity of a man going to St. Louis, to address to You these few lines which, I hope, will meet You in a good state of health. I would

¹¹ John Henry Fortmann, born at Lohne, Oldenburg, diocese of Muenster, in 1802, entered the Seminary at the Barrens, June 3, 1833, after he had made two years of theology at Muenster. He was ordained November 1, 1837, but remained at the Seminary, attending the German colonists at Apple Creek, whilst Father Wiseman served the Kentuckians. Later on he was pastor of Grosse Point (Wilmette) near Chicago, and of Teutopolis. d. at Peoria, March 9, 1858.

beg of You to instruct me, how I should proceed to sanctify with my congregation this coming holy time? Or, perhaps You would approve of my intention which is: to preach on Sundays at Mass in English, if there be some persons who do not speak the German language; to have in the afternoon the Stations of the Cross with a Sermon in German; to invite the people to assist at Mass every morning and read to them the Epistle and Gospel with a short instruction; to have Mass on Fridays at 9 o'clock, the prayers and canticles according to the German Hymn- and prayer book, called Devotion for Lent, with a German instruction. I do not know how to perform the usual ceremonies on the three last days of Holy week, since we are wanting many things for this purpose. I would likewise beg of You to speak to the mother of the hospital to have the goodness to send to me something for the strengthening of my stomach, which is so much impaired that it refuses anything. I would have occasion to get this with Your kind answer by the same opportunity above mentioned.

Yours with respect, humble and obedient Servant,

G. H. OSTLANGENBERG.

Libory Settlement, the 19th of February, 1840.

In the spring of 1840 Father Peter Paul Lefevere, the stout-hearted missionary of northeastern Missouri and western Illinois, in company with Bishop Rosati and Father Joseph A. Lutz, left for Europe (April 27) in order to recuperate. Since the mission of Libory Settlement could now be provided for by Father Fortmann from Shoal Creek, Ostlangenberg was sent by the Vicar General P. Verhaegen, S. J., to serve the missions in Ralls, Warren, Pike, Monroe and Clarke Counties, Missouri; he resided at Indian Creek, Monroe County. The missionary life in this vast region was full of hardships, long and dangerous journeys, severe exposures and privations. Father Ostlangenberg, although a Westfalian, was not of the rugged strong Teuton type, so common in the northwestern provinces of Germany; he was undersized and feeble and very sensitive, seemingly little adapted for the rough pioneer life he was compelled to lead amongst the colonists of Father Lefevere's vast district.

In November, 1841 Father Verhaegen relieved Father Ostlangenberg of his difficult mission and sent him to Galena, Ill.,¹² where he was to assist Father Romigius Petiot in serving the different stations which were springing up everywhere near the boundary line of Illinois

¹² V. ILLINOIS CATHOLIC HISTORICAL REVIEW, October, 1919. Essay on the *Northwestern Missions in Illinois*, by Rev. J. Rothensteiner. The German parish at Galena was started by Father Rod. Heimerling in September, 1850 (Diary of Bp. Van de Velde).

and Wisconsin. Whilst living in Galena he attended St. Matthew's church at Shullsburg, from April, 1843, to March, 1844, in the neighboring county of Lafayette, Wis., where the famous Father Mazzuchelli, O. P., had inaugurated a mission on August 27, 1835.¹³

On November 28, 1843 the diocese of Chicago, comprising the entire state of Illinois was established. This fact, however, does not seem to have enhanced the chances of our hero for a quiet and undisturbed life and work in the Lord's vineyard. It was for him the beginning of a life of unrest and disappointment.

On May 5, 1844, Rt. Rev. Wm. Quarter, the first Bishop of Chicago, arrived in his episcopal city, accompanied by his brother, the Rev. Walter Quarter. He found at Chicago two priests from the diocese of Vincennes, Rev. Maurice de Saint-Palais¹⁴ and Rev. F. Fischer,¹⁵ and these were recalled to their own diocese by Bishop de la Hailandiere, on the separation of Illinois from the See of Vincennes. Chicago was then not much more than a large village, and an uninviting field. Ten weeks after the coming of Bishop Quarter both missionaries, according to the instructions given them by their Bishop, left Chicago: de Saint-Palais on August 23. Fischer one day later. Some time before, Bishop Quarter had sent orders to Father Ostlangenberg to leave Galena and to take charge of the Germans in Chicago. In 1832 only one German Catholic (Hondorf) had been in the city¹⁶; in 1844 the German colony had grown to be quite considerable. On the day when Father Fischer left (August 24), Ostlangenberg arrived in the Bishop's house at Chicago.¹⁷

¹³ v. T. J. Sullivan, *History of the Church in Wisconsin*, p. 540.

¹⁴ Maurice de St. Palais, later on Bishop of Vincennes.

¹⁵ Father F. Fischer on December 5, 1848, was sent to Highland, Illinois, by Administrator Walter Quarter (Diary). He was pastor of Ste. Marie for many years.

¹⁶ The original of the petition to Bishop Rosati, on which Hondorf's name is found, is preserved in the Archives of St. Louis.

¹⁷ Diary of Bishop Quarter, printed in McGovern, *Souvenir of Archbishop Feehan Silver Jubilee*. p. 63 ss.

The Bishop had visited Galena in August, 1844. He writes in his Diary:

"8th of August: The Bishop set out in company of Rev. Walter J. Quarter for Galena; arrived about 12:30 A. M., Saturday morning. Rev. Mr. Ostlangenberg said an early Mass; after Mass saw Rev. Mr. Petiot; preached on Sunday at 10 o'clock, and in the afternoon at early candle light. On Monday morning at 9:00 o'clock administered the Sacrament of Confirmation; on Tuesday morning, the 12th, the Bishop and brother set out for Chicago." Later on he writes:

"24th day (August) Rev. Father Fischer took his final leave of this diocese, returning to his own at Vincennes. This evening, Rev. Mr. Ostlangenberg ar-

When the young and zealous priest had surveyed his new missionary field he saw at once that from the Pro-Cathedral the spiritual needs of the German immigrants could not be provided for in a satisfactory manner. He insisted that two churches should be built for them, one south, another north of the river. But he was not the man selected by Divine Providence to accomplish this task. He was called elsewhere.

War had broken out in the Catholic congregation at Belleville, St. Clair County, Illinois. In November, 1842 Bishop Kenrick of St. Louis had sent to Belleville the Rev. Joseph Kuenster¹⁸ as the first resident pastor. In March, 1843, he started to erect a small stone church and on the following Christmas Day he celebrated in it the first Mass. The building, however, was unfinished: all it contained was an altar made of rough boards, and two candlesticks; no pews, no Communion railing, no stove. When the zealous but inexperienced pastor enforced some laws of the Church regarding sponsorship at baptism, etc., dissensions which culminated in open rebellion, arose between him and some of his parishioners. In the summer of 1845 the mutinous men held the poor priest a prisoner in a deserted blockhouse near Centreville, for 22 hours.¹⁹ Utterly discouraged, Father Kuenster asked his new Bishop (of Chicago) to relieve him. He left Belleville to take charge of the congregation of Teutopolis.

Since Father Ostlangenberg personally knew most of the people of Belleville, Bishop Quarter thought that he would be the proper person to appease the turbulent spirits. He gave the care of the Germans at Chicago to Father Jung²⁰ who, on September 21, 1845,

rived from Galena, to take charge of the German congregation. 27th, today Rev. John Brady set out for Galena, where he is to officiate as assistant pastor to the Rev. Mr. Petiot."

"Holy Week, 1845, on Holy Thursday, Ostlangenberg was deacon; on Good Friday he officiated, on Holy Saturday he was deacon."

McGovern's Book is the property of Mr. F. Kenkel, editor of the *Amerika*.

¹⁸ Father Kuenster had come to America from the diocese of Treves and had been ordained priest by Bishop Peter R. Kenrick, August 25, 1842; for a short time he had charge of St. Joseph's church, Apple Creek; he died as pastor of St. Boniface church, Quincy, Ill., in 1857.

✓ ¹⁹ v. Theo. Brunner, *History of the Catholic Church in Quincy*.

²⁰ "21 September (1845). Today, about 1:30 P. M. Rev. Mr. Jong arrived in the Empire. He is from Strasburg, Germany, and is appointed pastor of the German congregation." (Diary of Bishop Quarter). Father Jung preached the German sermon at the dedication of the Cathedral of Chicago on October 5, 1845; on March 28, 1846 he signed the contracts for the erection of two German churches: St. Peter's on the South side (opened August 2, 1846) and St.

had arrived from Strassburg, Alsace, and sent Ostlangenberg to the mission of St. Barnabas at Belleville.

The parish of Belleville had increased and now numbered one hundred and thirty families, including several nationalities—German, French, Irish and Bohemians, but the new pastor was just to all. Peace returned and the young priest completed the church commenced by his predecessor. Thereupon Bishop Quarter visited the parish in May, 1847, and dedicated the church to St. Peter. At the same time the Bishop administered Confirmation to one hundred and twenty-three persons. In a short time Father Ostlangenberg liquidated three thousand two hundred dollars of the debt. One month before the dedication of his church Father Ostlangenberg had been at Chicago to take part in the first diocesan synod, April 18, 1847.²¹

On April 10, 1848 Bishop Quarter died. His successor, Bishop Van de Velde after his consecration (February 11), before going to Chicago, gave confirmation at Alton, on February 18. His Diary²² gives a graphic account of his experiences in St. Clair and Clinton Counties:

On Sunday, February 25th the Bishop gave Confirmation at Belleville, St. Clair County to twenty-eight persons, of whom two were converts. It had thawed nearly all of the preceding week and the roads were almost impassible. The carriage which was sent out on Friday to St. Louis to take out the Bishop, could not reach one-half the distance. The omnibus vehicle did not run on Saturday and the Bishop had to leave St. Louis on Sunday morning, after celebrating Mass and found an omnibus on the Illinois side of the river which left about 9 o'clock and reached Belleville about two o'clock P. M. The people who attended in crowds at High Mass had mostly dispersed; the bell was rung for Vespers after which the Bishop gave confirmation.

On Monday, February 26th, the Bishop left in an open wagon for Germantown, Clinton County (called Shoal Creek Settlement), where he arrived at night-fall and was met at a distance of about three miles by fifty-two horsemen, and at the church by Rev. M. Marogna. On the following day the Bishop gave Confirmation to 103 persons and preached in German, and on the 28th left for the Libory Settlement; sixty horsemen came to meet him at the crossing of the Oka or Kaskaskia river and when in the neighborhood of the

Joseph's on the North side (opened August, 15, 1846). Later on he was pastor of Shoal Creek, Clinton County.

²¹ v. F. Beuckmann, *History of the Diocese of Belleville*, St. John's Orphanage Edition, p. 28, and Diary of Bishop Quarter, p. 83.

²² v. Diary of Bishop Van de Velde, *Souvenir of Silver Jubilee of Archbishop Fechan*, p. 89 ss.

church the Rev. Mr. Ostlangenberg appeared at the head of a long file of men and women, followed by all the children that had been prepared for Confirmation.

On Thursday March 1st, the Bishop administered Confirmation to 25 persons in the small log church of Liborius, where he preached in German at High Mass, and also said Mass next day. Arrangements were made to build a new brick church, 80 by 40 feet, and 20 feet high, with four windows on each side, each 10 by 5, with semicircular heads. Permission was also given to build a frame church, 44 feet long by 26 wide and 16 high, at Fayetteville, St. Clair County, on the bank of the Oka or Kaskaskia river.²³

On Saturday, March 4th, the Bishop was to have left for Prairie du Long to give Confirmation in St. Augustine's Church on Sunday, and on Monday, Tuesday and Wednesday at O'Hara's Settlement, at Centreville and Waterloo, but the bad state of the weather and of the roads, which were impassible, rendered it scarcely possible to travel. He was therefore compelled to remain at Oka or Libory Settlement till Monday—not being able for want of a chalice and of wine to celebrate Mass on Sunday or the following day—when with much difficulty he returned to Belleville in a four-horse wagon.

On Tuesday, 6th of March, the Bishop returned to St. Louis in an omnibus, the first that had ventured to make the trip for the last ten days; four times did the leading horses break their gears, twice was the wagon buried up to the axle-trees in the mud, and a yoke of oxen used to pull it out; when in sight of the river the axle-tree broke in twain. It had taken more than eight hours to travel the distance of fourteen to fifteen miles.

According to Bishop Van de Velde's Diary (p. 115) Father Ostlangenberg, on November 13, 1849, arrived in Chicago on his way to Europe, with the Bishop's permission, and left Chicago on November 15; he was replaced at Belleville by Rev. Buschotts, S. J. On August 24, of the next year, the Bishop, returning from Detroit by boat, at Milwaukee, met Father Ostlangenberg, arrived from Europe and returned with him to Chicago on August 28. Ostlangenberg and Gallagher left Chicago for Belleville on August 30. (Diary, p. 127 and 128).

Shortly after (1850) at Belleville, the cemetery on Walnut Hill

²³ In March, 1849 the Libory Settlement again obtained a resident priest in the person of Father Brickwedde. Flor. Aug. Brickwedde was b. June 24, 1805 at Fuerstenau in Hanover and was ordained priest on September 20, 1830, at Hildesheim. He arrived at St. Louis in July 1837 and was appointed first resident pastor of the Mission (Ascension of Christ) at Quincy, Ill. After a long and bitter fight with an unruly faction in the parish, he resigned March 16, 1849, followed Bishop Van de Velde to St. Louis and was there appointed pastor of Libory Settlement. He died at Belleville, November 21, 1865. v. Pastoralblatt, August 1, 1917.

was purchased. On January 4, 1852, a Mutual Benefit Society was established, which, however, after a few years was discontinued.

Whilst he was pastor at Belleville, Father Ostlangenberg visited nearly all the missions in St. Clair County. In 1845 and 1846 he frequently went to Cahokia, since the parish after Father Loisel's death (May 10, 1845) was vacant for nearly three years. Also St. Thomas' church in Johnson Settlement was attended by him, until, in the year 1849, it was abandoned and the congregation was transferred to Centreville. In 1846 his name appears in the baptismal register of the German settlement (Teutonia) near Prairie du Long. At Mascoutah and Fayetteville he sometimes said Mass in the houses of the colonists. In 1854 and 1855 he went to French Village (St. Philip) which parish had no resident priest at that time. He may justly be called the Apostle of St. Clair County.²⁴

This was the glorious period in the life of Father Ostlangenberg, when he traveled over the forest trails and through the swamps and marshy prairies of St. Clair County. Such a life, considering the frailty of his constitution, demanded the courage of a deep-rooted faith and an indefatigable zeal for the salvation of souls.

The apostolate of Father Ostlangenberg at Belleville and St. Clair County in general lasted until November, 1855. Father G. H. Plathe, the pastor of the Germans of the southside of Chicago had moved the church of St. Peter's to Polk Street where the present church stands. This change was required by circumstances and was satisfactory to most of the members of St. Peter's congregation, but by no means to all. Discord in the parish rose to such a degree that Father Plathe resigned (September 23, 1855) and left the diocese. His successor was Rev. C. Schilling. But the incessant scrimmage with the trustees was so distasteful to him, that he threw up his hands after two weeks and also resigned. Bishop O'Regan who had been rector of the diocesan Seminary at Carondelet (St. Louis), was personally acquainted with Father Ostlangenberg the zealous pastor of Belleville. He called him to Chicago to restore peace and order there as ten years before he had done at Belleville. To strengthen

²⁴ 23 June, 1853: Anniversary of the Consecration of St. Liborius Church. Said first Mass (Van de Velde), at which the children made their first Communion. High Mass by Rev. J. G. Ostlangenberg of Belleville; Deacon H. Fortmann of Hanover, Subdeacon, Rev. H. Liermann of Centreville; Assistant deacons at the throne: Rev. F. Patschowski and Rev. A. Brickwedde, Pastor. Sermon by Rev. F. Patschowski.

July 5: He sang High Mass at French Village (Ostl.), 6th, at Waterloo, on the occasion of Confirmation. (Diary of Bishop Van de Velde).

his position, he gave him the title of Vicar General for the Germans of Chicago.²⁵

But the hopes of Bishop O'Regan were not realized. Father Ostlangenberg failed to quench the fires of tumult in St. Peter's parish. He struggled with the trustees for one long year, then, irritated and despondent, he resigned, following the examples of his predecessors, Fathers Jung, Weikamp, Plathe and Schilling. The continual strife was too much for the impressible man. The Bishop sent him to a new field of activity.

When Father Bernard Weikamp who had been Pastor of St. Peter's before Ostlangenberg (1850-1853) had relinquished all hopes of pacifying the trustees of his parish, he left his unruly congregation. From means which he had brought from Europe and other money which he collected at Chicago, he built a frame church on the west side, in honor of St. Francis of Assisi. This new place of worship was intended for the use and benefit of a Franciscan community of the Third Order which he had undertaken to found whilst pastor of St. Peter's. To the church of St. Francis he retired in the summer of 1853. From all sides pious souls, men, women and children, flocked to him, to live in poverty, chastity and obedience, under his direction according to the spirit of St. Francis. Father Weikamp, by permission of the Bishop, in connection with his church, also formed a German parish, which was to have no trustees, since the church was property of the community.

But the severe zeal and almost eccentric piety of their pastor was offensive to some members of the parish. Father Weikamp also saw that the fast growing city of Chicago was not a place fit to establish a theocratic community according to his own peculiar ideas. Wherefore, in the fall of 1855, he accepted an invitation of Bishop Baraga of Sault-Ste-Marie, Michigan, and transferred his community to the Indian mission of Arbre Croche. He closed his church at Chicago and offered the property for sale. To this rather impetuous procedure Bishop O'Regan objected. However, by correspondence between Bishops Baraga and O'Regan the affair was finally settled,²⁶ and Father Duggan, Administrator of the diocese during Bishop

²⁵ v. F. Beuckmann, *History of the Diocese of Belleville*, 1914, St. Clair County, Necrology, p. 2. He may have enjoyed the title of Vicar General when still at Belleville.

²⁶ v. J. Rezek, *History of the diocese of Marquette*, I, p. 142. Much of the information about Father Weikamp I received through the kindness of P. Bernardin Abbink of Avilla, Ind.

O'Regan's absence, reopened St. Francis church in January, 1857 with Father Ostlangenberg as pastor.

But the parish had hardly been organized along the lines of the diocesan statutes, when the newly elected trustees, as most trustees did in those times, rose in arms against their pastor. On the occasion of a bazaar, in January, 1859, when Father Ostlangenberg's trusty housekeeper pitched into the fight to defend her master, the ungallant trustees threw her down the steps leading to the hall.²⁷ Now Father Ostlangenberg was done with St. Francis parish, done with the diocese of Chicago. He left the city at the end of January, 1859, a few days, after the administrator of the diocese, Bishop Duggan, had been transferred to See of Chicago. Ostlangenberg's work in the pioneer missions of St. Clair County, Illinois, had been eminently successful, but amongst the shrewd city people of Chicago he helplessly failed and never after regained a strong foothold anywhere.

He did not return, however, to the south of Illinois, where the See of Alton had been erected, on January 9, 1857, nor to his original home diocese, St. Louis, but he followed the example of his friend, Father Simon Siegrist²⁸ of Sts. Peter and Paul's church in St. Louis and sought admission in the diocese of Vincennes, Indiana. Bishop Maurice de Saint-Palais who had preceded Father Ostlangenberg in the missionary field of Chicago before the coming of Bishop Quarter, was soliciting for German priests to provide for the numerous immigrants who from the Teutonic countries of Europe were flocking into the State of Indiana. Father Siegrist probably brought about the incardination of Ostlangenberg into the diocese of Vincennes.

Less than two months after his departure from Chicago, March 19, 1859, we find his name in the baptismal register of Richmond, Wayne County, Indiana.²⁹ But his soft and restless soul would not

²⁷ Information given by Mr. Nicholas Dreher, the pioneer teacher of St. Joseph's School at Chicago, who in his boyhood was a sort of a factotum to Father Ostlangenberg and lived in his house at St. Francis Church.

²⁸ Rev. Simon Siegrist was b. at Stotzheim in Alsace in 1822; he came to St. Louis with Vicar General Melcher in July 1847 and was ordained priest on August 29 of the same year. After having been pastor of Mattese, St. Louis County, he founded Sts. Peter and Paul's parish in St. Louis in 1849; January 1, 1858 he left for Vincennes and died at Indianapolis.

²⁹ "After Father Merl left in June, 1858 the congregation (of Richmond) was without a resident priest until the following spring, when Rev. Ostlangenberg was stationed here. Father Ostlangenberg stayed only a few months, and the growing congregation was again left without a pastor until the newly ordained Rev. J. B. H. Seepe arrived on Christmas Eve, 1859. The church was too small to accommodate the faithful. It was therefore decided to erect a larger edifice,

permit him to take root: In September of the same year his name disappears from the registers of St. Andrew's church at Richmond. We could not fully hunt up the trail of Ostlangenberg through the southern portion of Indiana; we traced him next to St. Joseph's (Armstrong) near Evansville, where he baptized from November 1, 1860, to April 7, 1861,³⁰ then to Madison on the Ohio, where he was administrator of St. Mary's German parish from May 26, 1861 to November 30, 1861, whilst the pastor, Rev. Leonard Brandt, was absent in Europe.³¹ Then he was pastor of Jeffersonville, opposite Louisville, Ky.³² At last, since December, 1863 we find him at St. Michael's church, Brookville, on the White River. His first entry in the baptismal book was made January 3, 1864, his last on December 1, 1868.³³ St. Michael's parish at Brookville, at that time, was mixed, German and English. Father Ostlangenberg, however, had come to Indiana to work amongst his own countrymen and grew impatient, because the Bishop would or could not offer him a purely German mission. Much against the advice of Father Scheideler, his friend, he left the diocese of Vincennes, in December, 1868, and offered his services to Bishop Carrel of Covington, Ky.³⁴

About this time he paid a visit to his old home in the North of Germany, probably with the intention of remaining there to find rest where there were no merciless trustees to rack the poor pastor, no churches to be built without funds, no contending nationalities to be satisfied. But an American missionary, inured to the drudgery of pioneer life could no longer conform to the bureaucratic monotony of European conditions. He returned to the mission of America. In the Catholic Directory of 1870 he appears as pastor of Four Mile, near the city of Covington³⁵; in 1874 he was parish priest of Ludlow,

whereupon the English speaking portion resolved to organize a parish for themselves 'For' History of Catholicity in Richmond, St. Andrew's church.'" Communicated by Rev. F. A. Roell, Richmond.

³⁰ By the kindness of Rev. Th. J. Vollmer of Armstrong.

³¹ v. Ch. Bilger, *History of St. Mary's Parish*, Madison, Ind., p. 11.

³² *Catholic Directory*, 1863.

³³ By the kindness of Rev. A. Schaaf, Brookville.

³⁴ Information received through the kindness of Rev. M. Fleischmann, Vincennes, Ind. Also Father Schaaf writes: "The reason assigned for his leaving Brookville is given: This parish at that time, was mixed, German and English, and he being a German, preferred a German parish."

³⁵ Four Mile is now called Camp Springs. Ostlangenberg was appointed to that parish on December 12, 1868. (Reiter Sohematismus, p. 59.) He performed his first baptism on January 22, 1869, his last September 19, 1873. Father Chas.

Kent County, and since May, 1875,³⁶ pastor of Augusta, Bracken County. When he came to Augusta, he was 65 years of age; bodily weakness precluded the possibility of further peregrinations. He died at Augusta, on August 9, 1885 and was buried in the cemetery of the Catholic parish of St. Augustine's.

F. G. HOLWECK.

St. Louis, Mo.

Woeste of Camp Springs writes to us (April 5, 1920): "He labored with great zeal in this parish, which at time numbered ninety families, paid off a considerable portion of the parish debt (as much as \$1,300.00 in a single year of his regime) and through his kind disposition and his good example succeeded in winning the hearts of his people. He remained until September, 1873."

³⁶By the kindness of Rev. R. Van der Vorst of Augusta.

THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI

(Continued from April, 1920)

The requirements of space forced us to break off in our account of Father Peter Paul Lefevere's activities in planting the church throughout the northwestern part of Illinois. We here resume the thread of our narrative, or rather the good Father's own narrative as contained in his letters to Bishop Rosati. Among the many cares thrust upon the devoted missionary by the dispensations of Divine Providence, were the three orphan children, concerning whom we have heard a few particulars in a former chapter. Father Lefevere now writes:

ST. PAUL'S, September the 26th, 1835.

To the Right Reverend Bishop Rosati:

RIGHT REVEREND SAR—The great interest I feel in the welfare of the orphan children of Wm. Carter, of whom I formerly wrote to you, as also their now unpleasant situation and the embarrassment of those with whom they are living, compel me to importune you again with entreaties for their speedy admission into Orphan Asylum. Before my departure from St. Louis you promised to receive them as soon as the new building should be completed; and from the advertisements I see in the *Shepherd*,^{*} this building must by this time be nearly finished. Therefore I hope, through your benevolence, that the long wished for time of their admission is now come. You would confer the greatest favor upon your humble servant and the tutors of these children, if you would be so kind as to write imme-

^{*} Father St. Cyr has been repeatedly quoted as saying that President Lincoln was in youth a Catholic. What Father St. Cyr actually stated was taken down from the priest's own lips by Archbishop Ireland in 1866: "I visited several times the Lincolns in their home in Southern Illinois. The father and the step-mother of Abraham Lincoln both were Catholics. How they had become Catholics, I do not know. They were not well instructed in their religion; but they were strong and sincere in their profession of it. I said Mass repeatedly in their house. Abraham was not a Catholic; he never had been one, and he never led me to believe that he would become one. At this time Abraham was twenty years old, or thereabouts, a thin, tall young fellow, kind and good natured. He used to assist me in preparing the altar for Mass. Once he made me a present of a half-dozen of chairs. He had made those chairs with his own hands, expressly for me; they were simple in form and fashion as chairs used in country places then would be." *The American Catholic Historical Researches*, July, 1905, p. 208.

^{*} *The Shepherd of the Valley*, the early St. Louis Catholic paper, founded in 1834, probably by Deodat Taylor, suspended before 1839. Next published in 1851 by R. A. Bakewell and discontinued in 1854.

diately, when and in what manner they might be sent. Mrs. Carter, the grandmother and guardian of these orphans, is particularly anxious to bind them, if agreeable to your views, either to you or to their superior, for fear that after her death, some of their paternal relations might interfere with their happiness, being strenuously opposed to the Catholic religion.

I hope you still enjoy perfect health, and may God continue it for many years. I am well at present, but somewhat fatigued from the continual missionary courses I have performed ever since my departure from St. Louis, in which I had the pleasure of receiving into the pale of the Church three adult persons, one of whom I solemnly baptized before a great concourse of people, which, I hope, will have caused some good effect upon their minds. Nothing more at present, except that the Catholics on Salt River and throughout my mission are more than anxious to see and hear their beloved Bishop, whom they never as yet had the pleasure of seeing and hearing. Persons are daily inquiring, when, I should think, the Right Reverend Bishop will come, to administer confirmation, and I am almost wearied out telling them: he will, he will, he will, without ever being able to state the certain week or month of his coming. As I propose to set out this very morning for another mission, and expect to be absent for some length of time, I hope you will have the kindness of sending an immediate answer, in regard to these two orphans, to Mrs. Ann Carter (widow), directed to Dry Fork postoffice, Balls County, Missouri. By this you will infinitely oblige, Right Reverend Sir,

Your most humble and obedient servant,

PETER P. LEFEVERE.

The next letters revert to the work to be done immediately for the rising settlements between the Lower Illinois and Mississippi Rivers:

ST. PAUL'S, October 6, 1836.

RIGHT REVEREND SIR—I have been deeply engaged in the constant exercises of the mission ever since my departure from St. Louis. When I reached Salt River after a mission of 18 days, I had no sooner received your letter of the 9th of August, conveying the doleful intelligence of the death of our much beloved Mr. Condamine,¹⁰ but another one was handed to me which called me in all haste into the State of Illinois, to assist two persons at the point of death. So that, although much fatigued and thinking to be at my journey's end, I was obliged to set out again, and ride in full speed upwards of a hundred miles to the County of McDonough, where instead of two I found numbers of Catholics dangerously sick of the bilious and congestive fevers, which complaints were so prevailing there and in the adjacent counties, that I have been all this while so intensively engaged in visiting and assisting the sick in various parts of Illinois, that I could

¹⁰ The Rev. M. Condamine had on April 18, 1836, been entrusted with the care of souls in the congregation about Fever River, the principal places of which are mentioned as Galena, Prairie du Chien and Dubuque. But as Father Mazzuchelli at the same time received notice from his Dominican Superior that he might stay for a time at Fever River, the appointment of Condamine was revoked, and on May 18, 1836 Condamine was appointed Pastor of Cahokia, and two days later Bishop Rosati's Pro-Vicar General. On the 8th of August, 1836, Father Condamine died in Cahokia.

not find leisure, many a time, to say my office, and have often been in danger of perishing in the difficult crossing of swamps and high water-courses. But thanks be to God, I have escaped safe so far; sickness is now abating, and I hope to be at rest for sometime in attending the different stations here in Missouri.

The prospect of having a stone church erected at the head of the Des Moines Rapids seems to have failed. Mr. George Atcheson has sold out and his property has fallen into the hands of an Eastern Company. But I hope that the congregation, which consists of 15 families, will shortly be able to build one themselves. The congregation of Crooked Creek, hearing the good news of soon having a priest stationed amongst them, have purchased 40 acres of land in your name for the church, of which I hold the certificate. This congregation, being on the east line of Hancock County, and west of McDonough, would be the most central place of that mission, and would likewise offer the most suitable and convenient residence for a priest. There are upward of 30 Catholic families, all zealous and much devoted to religion; and as they all live tolerably compacted, there might soon be a female establishment made and decently supported. From there he (Father St. Cyr) might extend his mission to the head of the Rapids and to the Half Indians' reservation, which is only a distance of 25 to 30 miles. Also to the north-west corner of Fulton County, at a distance of 40 miles, where there is a small congregation of fervent Catholics, who, last Summer, have laid off a town named St. Augustin, which from its situation must soon become a considerable inland town. Then he could now and then go to Peoria, McComb, Rushville, Meridocia, Beardstown, Jacksonvillle, Naples, etc., where are here and there some number of Catholics living.¹¹ But principally to Quincy, which is 55 miles from Crooked Creek, and where there is a large and still growing congregation of between 40 and 50 families in and about town. When I was there last week, the Catholics were so transported with the prospects I gave them of being regularly visited, that they became more anxious than ever to build a church. To this end we held a meeting and appointed five trustees to draw and make up a subscription and superintend the building of the church. A respectable gentleman, not a Catholic, was also kind enough to give a lot of ground for the purpose, which was then immediately surveyed and whereof the deed was to be made in your name the following day. More than half of this congregation are Germans, and they are particularly desirous of having preaching in German now and then. The Lutheran Germans, who have also formed a small congregation here, have got a German preacher from Cincinnati to preach for them; and the Presbyterians, who continually endeavor to draw all on their side, have offered him their meeting house, and contribute largely towards his support. Even some of the Catholics, wearied of being without Divine Service on Sundays, and desirous of hearing a sermon, have assisted in making up his salary. Thus you see that this congregation stands, above all, in need of immediate attendance. For the Catholics have now obtained a good footing in Quincy, but if they be neglected, I greatly fear, that footing will not be of long duration. I would therefore beg you, earnestly, to send out to that mission, if possible, a priest who speaks the German language besides the English, for there is another congregation of Germans in Beardstown on the Illinois River, 12 miles east of Rushvill, where he could do an immense

¹¹ All these places and many more will meet us again and again in the course of the next few years.

deal of good. If it be not possible, I hope you will endeavor to get someone to go from St. Louis at least two or three times a year to Quincy; Mr. Lutz, for instance, or Father Helias or anyone else, which might easily be done, for two boats are running regularly, every week, the trip from St. Louis and back. Moreover the Germans have promised to pay the priest who would go, for his trouble and expense. He might address himself to Adam Schmitt, opposite the Presbyterian meeting house, in Quincy. With full confidence therefore in your zeal and good will towards this mission, I am, Right Reverend Sir,

Your most humble and obedient servant,

PETER P. LEFEVERE.

P. S.—Please send me an Ordo for next year, for I did not get any for this year.

Father Lefevere's anxiety in regard to the Catholics of Quincy was not without cause; for in the course of time one of the first and most influential promoters of the church there apostatized. Five months, however, passed by without anything more than an official enquiry as to conditions instead of a promise of assistance. And yet Father Lefevere was in urgent need of help, especiall for Illinois, as the following letter shows:

ST. PAUL'S, March the 9th, 1837.

RIGHT REVEREND SIR—Your letter of the 5th of January, 1827, came to hand a few days since and I hasten, with the first opportunity to comply with your request, in answering the several interrogatories therein contained. I shall answer them severally and as precisely as possible. First, the number of Catholics I visit is from 1,000 to 2,000 souls. Second, in the mission which I have hitherto attended there are fourteen stations, id est, congregations, big and small; besides a great number of scattered families not belonging to any particular congregation, of these there are eight stations in the State of Missouri, four in the State of Illinois, and two in the Wisconsin territory. Viz.: in the State of Missouri, 1, in Pike County, on Pinno Creek; 2, in Lincoln County, between Troy and Louisville; 3, in Ralls County, on Salt River, fifteen miles northwest from New London; 4, on Cedar Creek; 5, in Monroe County, on Indian Creek, seven miles north from Florida; 6, on the South Fork of Salt River, six miles south from Florida; 7, in Marion County, in the town of Palmyra; 8, in Lewis County, on the Wyconda River, ten miles northwest from Tully. In the State of Illinois, 1, in Adams County, in the town of Quincy; 2, in Hancock County, at the head of the Lower Rapids; 3, at the head of Crooked Creek, twenty-five miles east from Commerce; 4, in the northwest corner of Fulton County, on Cedar Creek. In the Wisconsin territory, 1, at Keokuk, in the Half Indian tract, between the River Des Moines and the Mississippi; 2, on Skunk River, ten miles west from Fort Madison. Third, the number of baptisms of infants is seventy-seven. Fourth, number of adults, eight. Fifth, number of converts, eight. Sixth, as to the number of deaths, I am not able to make a statement; but the number of burials I have performed, is nine. Seventh, number of marriages, thirty-six. Eighth, number of First Commuions, about twenty-five. Ninth, number of Paschal Commuions is 497. As to the number of dispensations for marriages, which I have granted, it is as follows:

(1) Dispensations upon the impediment existing between baptized and non-baptized, fourteen. (2) Upon the impediment of consanguinity in the second degree, two; of consanguinity in the third degree, one. Total, eighteen. Such is the statement, Right Reverend Sir, I can only give in answer to the several questions you have asked me. These stations above named, together with the numerous families widely scattered in remote parts of the same and other counties, keep me continually traveling from one part of the country to another, and were I to go whither soever, Catholics, dispersed in the country, invite and beg me to come, one trip would take me six months steady riding. And although these Catholics ought to be visited, yet it is absolutely out of my power. For no sooner have I ended one journey, than I have to commence another, and so on in rotation; so much so, that, in the course of the year, I cannot remain one week steady at home. And particularly this last winter, during the coldest weather, at a time when I thought to enjoy a few days for myself, I was called out to the sick; three times into the State of Illinois, once to the River Des Moines, and once into the Wisconsin territory, 150 miles north from Ralls County; and that at a time when the snow was about eighteen inches deep on the ground, and I had to ride a distance of twelve miles on the ice on the Mississippi. Then on my return, the weather breaking up with a sudden thaw, the waters began to run so swiftly, that I was compelled to travel all the night and day in full speed in order to get the start of the high waters, and it was then only by lucky circumstance, or special providence of God, that I several times escaped being drowned. I must finish this detail for fear of being prolix. But if ever you have been on extensive missions, Right Reverend Sir, particularly in a newly settled country like this, where people are poor, without sufficient house room and destitute even of all the necessary conveniences of life, you must be acquainted with the hardships and privations to which a priest is continually exposed, and the little decency with which the Sacred Rites can be performed. To those unacquainted with its meaning, the celebration of Mass in little log cabins, which serve for work-room, refectory, dormitory and kitchen, to numerous families, must look more like a comedy than a religious action. For my part, I am thoroughly acquainted with them. Four and a half years' constant exercise in this mission has made me taste so much of this bitter cup, that without assistance, I am becoming unable to continue it any longer. Moreover, I perceive that, after much toil and labor, I have done but little good to others, and greatly endangered my own life and salvation. For I perceive but too well that, when I am attending one congregation, religion suffers in other congregations, for want of their being regularly attended and instructed. Whilst, on the other hand, the most of my time being spent in traveling, necessity must of course, compel me to retrench from my own religious duties and devotional exercises; and such a necessity often repeated, is but too apt to engender a habit. As the money which you have received at different times from several parts of Europe,¹² was

¹² Bishop Rosati did, indeed, during these trying years obtain great help from the Leopoldine Society of Vienna in Austria. At least 54,500 florins (a fl. 40 cts.) were contributed by the Catholics of Austria to the support of the missions in the Diocese of St. Louis. Other large sums came from the Society of the Propagation of the Faith of Lyons, France, and from the St. Ludwig's Missionary Society of Munich in Bavaria. It is well, especially in these ungracious days, to recall the true Christian charity of our foreign brethren in the faith, shown to us in the years of our greatest need.

given for the very purpose of supporting the mission, I had always entertained great hopes that you would have lent some pecuniary aid to erect, here and there, a plain building, at least in places where it is indispensably necessary to celebrate the Divine Mysteries with any degree of becoming decency; and my hopes were so much the more confident, because I knew that you knew that this mission stood the most in need of it. But now my hopes look frustrated, and I begin to despair. From the little zeal and interest you have hitherto manifested towards this mission, it appears to me that you think it not worth your attention, and that all your object is to ornament St. Louis and care but little about the rest. But I must confess that, when I am in St. Louis, my heart sickens whenever I behold the superfluous splendor and luxe that is there displayed about the Cathedral, whilst religion here suffers from want of things indispensably necessary. This, in my opinion, looks pretty much like a father of a family arrayed in the most splendid apparel surrounded with a parcel of his children stark naked. I was also in hopes, Right Reverend Sir, that you would have stationed a priest on Crooked Creek, for the mission of Illinois and Wisconsin territory, as you promised me last Summer; and that you would have mentioned something about it to me in answer to a letter I wrote to you on the subject last Autumn. But as I have never received or heard a word about it, I must now also confess to you that I am tired and wearied out, and that what you tacitly seem to exact from me with regard to my continuing these long protracted journeys, seems to me unreasonable and impracticable. Wherefore, unless there be someone sent to divide with me the labors of this mission, I have resolved to abandon it and to retire to myself, or leave the Diocese. Not because I am not willing to labor in the ministry, but because I feel unable to continue what I have hitherto done. For let the work be ever so tiresome and fatiguing, I will cheerfully undertake it, provided, I am able to do to and do it with usefulness to the salvation of others without endangering my own. But in the present circumstances and upon other considerations not mentioned, I feel myself under no obligation to stay any longer. In finishing, I beg of you now, as a favor, to let me know by letter, whether and when you will send a priest to the Illinois. As to the different stations and other particulars of that mission you, no doubt, know them already from the last letter I wrote to you on the subject. In expectation then of a speedy answer, I remain, with great respect, Right Reverend Sir,

Your most humble and obedient servant,

PETER P. LEFEVERE.

McDonough County is an open prairie traversed by a stream of water called Crooked Creek. Its first settlement was Carter's, made in 1826. What had delayed its progress was the lack of timberlands, so necessary for building and fuel. The principal settlements in 1834 were Macomb and Fountain Green, the latter place about twenty-five miles from Commerce, on the Mississippi River, afterward called Nauvoo, the one-time home of the Mormons. The head of Des Moines Rapids, also called the Lower Rapids to distinguish them from the Upper Rapids at Nauvoo, is Warsaw, in Hancock County, just across the river from Keokuk, Iowa.

According to Father Lefevere there were a good number of German Catholics at Quincy, which, therefore, should have a German priest, and an entire settlement of German Catholics at Beardstown, on the Illinois River. Father Lutz, whom Lefevere wished to be sent to the Germans at Quincy, was the Indian missionary of a former chapter of this sketch. Father Helias, S. J., was the Apostle of Central Missions, where numerous German Catholics required his continual presence.

Father Lefevere has in his official report for 1836 given a statement of the "Number of *Catholics* living in the several respective counties, expressed here below, with the different churches therein built or proposed to be built":

STATE OF MISSOURI

County of Lincoln, a church proposed to be built at Louisville.....	108
County of Pike.....	113
County of Ralls, one church already built (St. Paul's) in Salt River Township, and another one now a-building in the Town of Cincinnati.....	455
County of Monroe, a church (St. Stephen's) to be built in Sandy Creek, five miles north of Florida.....	232
County of Marion	69
County of Lewis, a church proposed to be erected on the Wyaconda River, eight miles northwest of Tully.....	109
Half Indian Tract.....	38
	<hr/> 1124

STATE OF ILLINOIS

Adams County, a church proposed to be built in Quincy.....	205
Hancock County, a church is to be built at the Des Moines Rapids, and another at the headwaters of Crooked Creek, near Fountain River.....	214
Schuyler County	29
Fulton County, a church proposed in the Town of St. Augustine.....	32
McDonough County	25
Peoria County	13
	<hr/> 548

My address runs thus:

PETER PAUL LEFEVERE,
Dry Forks Postoffice,
Ralls County, Mo.

It will be noticed that in this account the missions of the Northwest Territory, i. e., of Iowa, are wanting. The reason is because they, with Galena and Prairie du Chien, had been turned over to Father Samuel Mazzuchelli on June 24, 1835, in answer to his letter from Prairie du Chien, dated March 12, 1835:

MOST REVEREND BISHOP—I was informed a few days ago that the Territory of Wisconsin now forms a part of your Diocese, and as a consequence the two priests of this territory are under your ecclesiastical jurisdiction. For the last three months I have been making preparations to leave this place, intending to go to the State of Ohio. In the month of April I went down the Mississippi River in a steamboat, using the opportunity to inform myself concerning the state of these missions.

Bishop Kese has not yet received any reply from Rome regarding me, and now I, who wanted to do so much, am tired of being left alone among difficulties without any assistance, and of being exposed to so many dangers. I have started an association at Prairie du Chien for the building of a church; the men pay fifty cents each month, and the women twenty-five cents, but my church will not be built without the assistance of a priest. I am preparing many for first Communion and others to make their Easter. Father D. Vanderbrock, a Hollander of the Order of St. Dominic, is now the pastor of Green Bay, where there are no less than 500 French and about just as many Catholic Indians.

Asking your blessing, I have the honor to be

Your Reverence's most humble servant,

SAMUEL MAZZUCHELLI, O. P.

In his answer of July 27th of the same year Father Mazzuchelli informs Bishop Rosati that he had in the meantime visited his Dominican Superior Father Young at Somerset, Ohio, and obtained permission to remain, for a time, under the rule of the Bishop of St. Louis. But a difficulty arose, as the permission had been given orally, whereas Bishop Rosati required it in writing. But this slight difficulty was arranged pleasantly and Father Mazzuchelli entered the Diocese of St. Louis and labored therein with truly apostolic zeal and corresponding success, as we shall see later on.

Here is Father Mazzuchelli's letter:

GALINA, July 27, 1835.

MOST REVEREND BISHOP ROSATI—I would like to have seen you personally after my return from the State of Ohio, in order to acquaint you with the permission which Sig. Young gave me to remain yet a little while in this part (of the land) so that I might settle my personal affairs at Green Bay. I have personal debts which I am obliged to pay, and in Ohio I would not be able to find the necessary means to pay my just debts to my neighbors. Mr. Young did not give me this permission in writing, he gave it "viva voce." This is an abuse which the Dominicans have introduced into this country, and it is rare, as far as I know, that they give any commission in writing, when the person who commands and the person that should obey find themselves together. Yet the measures which Your Grace has taken do not offend me in the least; I ought rather to praise the exact observance of the laws of Mother Church in your Diocese, no less than the prudence with which your letter is filled. I was sick in bed for about a week with throat trouble and a bilious fever, but now I am convalescing. The present circumstances affect me very much, for the people were so good to me while I was sick. There are many families that contributed to the church and that say that

they belong to the parish of Galena. They live in the neighborhood, but in the Territory of Michigan. Again I want to observe that my honor, as well as the good of religion here, is in danger, because we have done for this church in fifteen days as much as was done for the past five years; and now, that we have the land, the money and the good will, all of a sudden the principal and necessary agent should be wanting. I will do all that is possible for me to continue the building of the church, without which the priests will not be able to remain here, and would always be embarrassed. I repeat that these circumstances touch my heart and make me cry, yet I hope that after this storm I will find mercy with men, as I see that I have found mercy with the Lord. My illness rendered me incapable of leaving for Prairie du Chien.

Be kind enough to remember me in your prayers. I am,
Your most humble servant,

SAMUEL MAZZUCHELLI.

P. S.—I received your Grace's letter the 26th of June while I was ill.

In the meantime Father Lefevere had received notice of the appointment of Father St. Cyr for the missions in northern Illinois. In his elation he answers at once:

DRY FORK P. O., March 17, 1837.

RIGHT REVEREND SIR—I have just received your letter of the 20th of February ult., eight days after I mailed my last, by which you give me the glad tidings of the arrival of Mr. St. Cyr, and of his destination for Crooked Creek. It is truly consoling to me, and will no doubt be the cause of much good in that mission. I feel sorry, very sorry, that I cannot go to St. Louis about the time you would wish me to go. But now I have made several appointments at different stations; also several persons have made preparations and fixed the time for marrying after Easter, so that my absence at this time would cause much interruption. For having caused some discontent among the people, by frequently disappointing them, on account of the many and distant sick calls, I had last Winter, I should not wish to disappoint them any more, if I could possibly avoid it. Moreover many persons are now preparing to make their Easter, and might perhaps neglect it, if I were to absent myself at this time. So that I shall not be able to leave here before the third or fourth Monday after Easter. I hope, therefore, that you will excuse me; I will give Mr. St. Cyr all the instruction and encouragement possible with regard to that mission. Should he desire to start to that mission sooner, and have my company, he might come to Salt River, and I will conduct him up and introduce him to the congregation on Crooked Creek; if not, he may expect me in St. Louis about the fourth week after Easter.

I am in great haste, Right Reverend Sir,

Your humble and obedient servant,

PETER P. LEFEVERE.

With the appointment of Father St. Cyr for Crooked Creek and Quincy, Father Lefevere's missionary activities were confined to Northeast Missouri. We will give the substance of his report for 1836, with some additional information derived from other unpublished sources:

	Number of Souls
Ralls County, Cincinnati Mission, St. Mark's Church	407
Ralls County, Salt River Mission, St. Paul's Church	
Lincoln County, Louisville Mission, St. Simeon's Church	84
Pike County, Pinno Creek Mission	106
Pike County, Cedar Creek Mission	
Monroe County, Indian Creek Mission, St. Stephen's Church	261
Marion County, Palmyra Mission	95
Lewis County, Wyaconda River Mission, St. John's Ev. Church	160
Clark County, West Santa Fe Mission, St. Bartholomew's Church	
	<hr/> 1113

Concerning the early settlers of St. Paul's, we have already given an account. At Cincinnati a church was building under the title of St. Mark. Concerning St. Simeon's Church at Louisville, in Lincoln County, we find that there was a frame building, thirty feet square, erected in 1838. The first Catholics of the place were Dr. Hayden, Enoch Emerson, coming there in 1830. The first priests to say Mass were the Jesuit Fathers, Felix Verreydt and Charles Van Quickenborne, in 1832.¹³ Mass was said by these priests and by Father Lefevre in the house of Mr. Emerson and Dr. Hayden. The number of families in 1838 is given as twenty.

Passing over Pike County we come to St. Stephen's, at Indian Creek, in Monroe County, which received its first Catholic settlers in the year 1832, in the families of Leonard Green and Alexander Winnsett. Mass was said and other services were held in the house of Leonard Green for three years, then at Raphael Yates' and Mr. Pier-sall's homes. The church, a log building, forty-eight feet by twenty-five feet, was erected in 1838. The first Mass was said in it on the third Sunday of August of the same year. There was eight acres of land belonging to the church and a graveyard, which were given by Vincent Yeates and James Murphy. In 1838 there were thirty-eight Catholic families at Indian Creek.

The following letter, written on December 26, 1837, is the last one received by Bishop Rosati from St. Paul's:

RIGHT REVEREND SIR—I received your letter of the 6th of September last, and in compliance with your request, as I am now on the eve of starting on mission to the northern boundary of the state, I hasten to send you, enclosed, the statistics of my mission for the year 1837, which I have made up to the best of my knowledge. You will perceive that the space under the head: *Nus. Confirmatum*, is

¹³ As early as 1830 Louisiana, New London, Palmyra and Troy were visited by the Jesuit Father J. Van Lommel.

left blank. I have left it so, in hope that you will be so kind as to fill it up yourself, being fully persuaded that no one can know better than yourself the exact number of confirmations you have given in this mission, and how often you have visited this part of your Diocese during the five years that I have now attended it.

With regard to your request under the head *Notatu digna*, I can only state that I arrived here on Salt River and took charge of this mission on the 5th day of January, in the year 1833, and have continued to attend it ever since. Previous to that period, no priest or missionary, that I know, has ever resided, or been stationary in this mission. But during the two or three years preceding, some of the Jesuits visited a small part of it, once or may be thrice a year. The church of St. Paul, in Ralls County, is the only one which with great difficulty I got, in a manner, completed in the year 1834, and in which Divine Service is now performed. Besides this church I have three other ones a building, viz.: One on Indian Creek, which is nearly completed; one in Lincoln County, in Louisville, and one in Clark County, on the Wyaconda River, which are commenced, but for want of means cannot go on. No church in my mission, that I know, has as yet been blessed, though I begged you several times to pay a visit to these poor congregations of your Diocese, and bless the church on Salt River.

As for the public lands, I can state with some certainty, that in and about the congregations in the counties of Pike, Ralls, Marion and Monroe there are none to be had. For Congress land in these settlements has been culled over and over, and the few 40 or 60 acres, that might here and there be vacant, are not worth entering. There is, however, some prairie yet vacant, but no timber to supply it. Land could now be purchased, at second hand, and very cheap from speculators. There is yet, I believe, a good deal of the choicest land vacant on the north fork of Salt River, and on Black's Creek (Shelby County) may be not more than 10 or 12 miles from the congregation on Indian Creek. Also, in the counties of Lewis and Clark there may yet here and there and be some choice spots of vacant land, and pretty convenient to the church now a building. In the County of Lincoln there is no public land that I know of, but there is a large scope of old claims in and about the congregation near Louisville, the improvements on which could be bought at the very lowest and almost insignificant price. These are the particulars I thought worthy of notice and in hope that they will satisfy your request, I remain, with profound sentiments of respect, Right Reverend Sir,

Your humble and obedient servant,

PETER P. LEFEVERE.

The sly sarcasm as to Bishop Rosati knowing best how many Confirmations there had been in Ralls County, was perhaps the means of bringing the overburdened Bishop to the fulfilment of Father Lefevere's great longings; but not before the month of October, 1838. In his letter to Father John Timon, October, 20, 1838, Bishop Rosati writes:

"VERY REVEREND AND DEAR SIR—I returned to St. Louis last Thursday from my visit of the upper congregation of this State, which has been highly gratifying to me. I gave Confirmation to forty-five persons in St. Paul's, Salt River; to

twenty-eight in St. Stephen's, Indian Creek, where we gave a little Retreat of three days. Fr. Verhaegen and myself preached every day to a numerous congregation. We had many confessions. Mr. Lefevere keeps his churches and congregations in the best order. The people are very good, practical Catholics.'"¹⁴

REV. JOHN ROTHENSTEINER.

St. Louis.

¹⁴ Letter in Archives of Catholic Historical Society of St. Louis.

IRISH COLONIZATION IN ILLINOIS¹

Those in this country who are sympathizing with the Irish fight for self-determination and an Irish republic will be interested to know that one hundred years ago among the pioneers of the region of the middle west, south of Lake Michigan, were Irish Sinn Feiners or Republicans. Most of them came from the South in the region of New Orleans, although there was a goodly number from New York, Philadelphia and Baltimore. They were as a rule men of education and initiative, strongly imbued with the love of liberty and the right of free speech. They left Ireland as a result of the failure of the uprising of 1798, to cast their fortunes with and lend their brain and brawn to the upbuilding of the young republic.

The New York Irish Emigrant Association led by such sterling Irishmen as Thomas Addis Emmett, Daniel McCormick, James McBride, Andrew Herris, John W. Mulligan, William Sampson and Dr. William J. Macnevan, directed the Irish families to the fertile farming country of the state of Illinois where their brain and brawn could be used in breaking the virgin soil for their own and the country's benefit.

In behalf of these emigrants from the old sod, in New York City, in December, 1817, the above Irishmen, with others influential in the councils of the Association, drew up a memorial and presented it to Congress. At the session in February the next year, 1818, it came before the members for consideration. Among other things, the Association (it was called the New York Irish Emigrant's Association) asked, in the memorial, "for a portion of the unsold lands in the Illinois Territory (now the State of Illinois) and that the portion may be set apart or granted to the trustees for the purpose of being settled by emigrants from Ireland on an extended term of credit."

In part the memorial reads as follows:

Your memorialists, while they presume most respectfully to solicit your attention to the helpless and suffering condition of the numerous foreigners, who, flying from a complicated mass of want and misery, daily seek an asylum in the bosom of the United States, are emboldened by the recollection that a liberal encouragement to the settlement, by meritorious strangers, has always characterized the Government, and constituted authorities of the Union. The wise and brave founders of its independence held out to the oppressed and suffering of every

¹ Apropos of our Article on "The Irish in Illinois" a number of communications have been received of which the accompanying is very interesting.

nation consoling assurance that, in this country at least, they should find a refuge and a home. . . . They come (the Irish emigrants) indeed, not to return and carry back the profits of casual speculations, but to dedicate to the land of their hopes, their all. . . . The Irish emigrant, cherished and protected by the Government of the United States, will find his attachment to their interest increase in proportion to the benefits he has received. He will love, with enthusiasm, the country that affords him the means of honorable and successful enterprise and permits him to enjoy unmolested and undiminished, the fruits of his honest industry. Ingratitude is not the vice of Irishmen. Fully appreciating his comparative comforts and the source from whence they flow, he will himself cherish and inculcate in his children, an unalterable devotion to his adopted, and their native country. Should hostilities approach her (the country) in that quarter, (Illinois) whether in the savage forms of the tomahawk and scalping knife, or with the deadlier weapon of civilized warfare, the Irish settlers, with their hardy sons, will promptly repel the invasion, drive back the war upon the enemy and give to our extended frontier, security and repose. . . .

On behalf of the New York Irish Emigrant Association, New York, December, 1817.

THOMAS ADDIS EMMETT, President.

DANIEL MCCORMICK, Vice-President.

JAMES MCBRIDE, Second Vice-President.

ANDREW HERRIS, Treasurer.

JOHN W. MULLIGAN, Secretary.

William Sampson, Wm. J. Macnevan, James Sterling, William Edgar, Jr., Matthew Carroll, John Mayhue, John Heffernan, Dennis McCarthy, Mat. L. Davis, J. Chambers, Thomas Kirk, D. H. Doyle, John R. Skidds, Robert Fox, Joseph R. Mullany, R. Swanton.²

² Most of the men who signed their names to the above memorial distinguished themselves later in New York and the country. Thomas Addis Emmett, the first on the list was a man at that time of international importance. He was the ablest leader of the United Irishmen during the uprising of 1798 in Ireland and was the oldest brother of Robert Emmett one of the leading spirits in that ill-fated attempt to throw off the shackles of England. With Dr. Macnevan, another of the signers, he was tried before a secret committee of the House of Lords in the year of the uprising but they and their companions, disclosed no information to their eager questioners. Thomas Emmett and Dr. Macnevan came to America after their release from Fort George in Scotland and settled in New York City where they speedily established themselves in the good graces of the authorities by their practical work for the betterment of the city and country. Dr. Macnevan came to New York in 1805. Soon after his arrival he began practice as physician and speedily showed that he had distinctive ability. In 1808 he was appointed professor of obstetrics in the College of Physicians and Surgeons and in 1811 filled the chair of chemistry and materia medica. He was the first to establish a chemical laboratory in New York City. In 1820 he resigned his professorship and, in company with Dr. Valentine Mott, Dr. John

Apparently, the prayer of the Irish memorialists received favorable consideration in Congress, for we read in the annals of that body that on December 16, 1818, thirteen days before Congress admitted Illinois as a state, one Mr. Clagett submitted to the House of Representatives the following resolution:

That it is expedient to authorize the Secretary of the Treasury to designate and set apart townships, each of six miles square, in the State of Illinois, east of the military bounty lands, each alternate section thereof to be settled by emigrants from Ireland and sold to them at two dollars per acre, to be paid by three installments, as follows to wit: -One-third part thereof at the end of four years; one other third part thereof, at the end of eight years; and the residue thereof at the end of twelve years, from the day of sale, with interest on the said several sums. Provided,

1. That the Secretary of the Treasury may, and it shall be his duty to reject all applications of such emigrants for the lands afore-

W. Francis, Dr. David Hosack and others, he founded a new medical school on Duane Street. He was president of the "Friends of Ireland," and nearly every Irish society in New York City. In connection with his great efforts to help his fellow countrymen to find homes in America, he published a pamphlet entitled: "Directions or Advice to Irishmen Arriving in America," and also established a bureau for Irish servant girls. Dr. Macnevan was born in Ballynahon, County Galway, March 21, 1763, and died in New York City July 12, 1841.

William Sampson, another one of the signers of the memorial, was an author and the son of a Presbyterian clergyman. He was born in Londonderry, Ireland, January 17, 1764 and died in New York City, December 27, 1836. When a young man he joined the Irish Volunteers. Later he entered Dublin University and became a barrister. While practicing his profession he acted frequently as counsel for members of the United Irishmen Society. After the failure of the rebellion of 1798, he was brought a prisoner to Dublin. He was released on condition that he went to Portugal. At the instance of the British government he was arrested there after some agitation. Finally he was set free and came to America where he established himself as a lawyer in New York City. Through his practice and writings he became famous and his criticisms of the common law procedure were influential in bringing about amendments and consolidations of the laws of the state. He published several books including "Discourses and Correspondence with Learned Jesuits upon the History of the Law."

Mat. L. Davis was born in 1766 and died in Manhattanville, N. Y., June 21, 1850. By trade he was a printer and later became a skillful writer and attached himself to the fortunes of Aaron Burr whom he supported for the candidacy of president. For many years he wrote letters to the *New York Courier* and *Enquirer* under the penname of "The Spy in Washington." He published the "Memoirs of Aaron Burr" and edited Burr's private journal during his residence in Europe.

James W. Mulligan, another of the signers, was Quartermaster-general of the U. S. Army in New York City, at that period.

said; unless the applicants shall have been satisfactorily recommended as moral and industrious men.

2. That no contract shall be made with any emigrant as aforesaid unless he shall engage to improve at least twenty of each hundred acres to be transferred as aforesaid and also to erect a suitable dwelling house and barn thereon.

The fifth provision stated that "if the provisions of payment or improvement shall not be fully complied with at the expiration of the term of 12 years, the said premiums so forfeited shall revert to the United States" consideration being given for amounts paid in. For the first five years the lands were exempted from taxation.

In the spring of 1819, as the result of the liberal provisions of the above act, hundreds of emigrants of good character from Ireland, who landed at the ports of New York, Philadelphia, Baltimore and New Orleans, were directed into the new land of promise. From the first, the Emigrant's Association of New York took an active interest in weeding out the undesirable element that came over with the more promising farmers, laborers, tradesmen and mechanics. Most of the emigrants went overland—that is those who came by New York, Philadelphia and Baltimore. Others went by the Great Lakes and the Mississippi River.

GEORGE F. O'DWYER.

Lowell, Mass.

THE FRANCISCANS IN SOUTHERN ILLINOIS

(Continued from April, 1920)

The year 1875 was to be a most important one in the history of the Commissariat. In fact, it ushered in a new epoch marked by the erection of the Province of the Sacred Heart and an increased activity in every field of labor over a great extent of the United States. The event Providence made use of to bring about these results, which proved to be so beneficial in many ways, was the *Kulturkampf* in Germany.

It is not the purpose of the writer to enlarge upon the causes and effects of this destructive war on the Church, but a short account of the banishment of the Franciscans of the Province of the Holy Cross and their coming to this country, will no doubt be of interest to the readers of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

By the laws of July 5, 1872, and of May 13, 1873, the Jesuits and the so-called affiliated Orders (the Redemptorists, Lazarists, the members of the Congregation of the Holy Ghost, and the Sisters of the Sacred Heart), were banished from the German Empire. This measure foreboded the fate of the remaining Orders and Congregations. The government had already drawn up a list of these religious bodies together with an exposition of their organization and aims, and prepared to make war on them also. The blow fell in May 1875, when a law was passed, by which all Orders and Religious Congregations, with the exception of those that devoted themselves exclusively to the service of the sick, were prohibited in all the domains of the Prussian monarchy; their foundation were to be dissolved within six months, while those of the religious who were permitted to remain were placed under the supervision of the state. Thus thousands of men and women, who had labored with heroic self-devotion and with great success for the welfare of their fellowmen, were obliged to abandon their peaceful homes and their country and seek an asylum in foreign lands.

¹ The sources from which we have drawn in writing this sketch are: Letters of Rev. Mark Thienel, O. F. M., and Rev. Anselm Puetz, O. F. M.—*Schematismus Provinciae Saxoniae S. Crucis*, Warendorf, 1873;—*Catalogus Provinciae SS. Cordis Jesu in Statibus Foederatis Americae Septentrionalis*, St. Louis, Mo., 1913; *Die Herz Jesu Provinz*, St. Louis, Mo., 1908.

Thus, too, the Franciscans of the Province of the Holy Cross went into exile. This Province had, at the time (in Europe) nine convents and six residences, and exclusive of the religious laboring in the United States, about 95 priests, 54 clerics, and 137 brothers, of whom about 42 were Tertiaries Regular.

"We most earnestly besought the Sacred Heart to avert the worst," thus writes Father Anselm Puetz, one of the exiles. "What we directly prayed for, the Sacred Heart refused us; we were driven into exile, for we could not comply with the demand of the state, to acknowledge no foreign superior, without proving traitors to Mother Church and the Order. Our Lord, however, answered our petitions in another and more sublime manner: besides admitting us to assist him in carrying the cross, He, according to the designs of His divine Providence, wished to use us as feeble instruments in founding a new Province of the Order, dedicated to the Sacred Heart.

"God's blessing evidently rested on us. Not a single Father, cleric, or brother, left the Order, although the temptation was alluring enough. When Father Provincial Gregory Janknecht gathered the novices about him and explained the state of affairs and offered them the alternative of doffing the habit or of emigrating to the United States, all, without the least hesitation, declared their readiness to go into exile."²

Next to God's blessing, this happy result was due to the circumspection of the Very Rev. Gregory Janknecht. A man of extraordinary executive ability, he found a place of refuge for his brethren in Holland and in the Commissariat which he had founded in the United States. In the former country, he acquired an estate at Harreveld, which was well adapted for the needs of a religious community. This convent also served as the novitiate. Another house was opened at Watersleyde, near Sittard, in the diocese of Roermond, to serve as a preparatory seminary for young men who wished to become priests of the Franciscan Order.

The greater number of the religious who were destined to seek refuge in the United States, met at Duesseldorf in the beginning of June.³

² Letter of Rev. Anselm Puetz, O. F. M., to Rev. Eugene Hagedorn, O. F. M., in which the writer graphically describes the voyage of the banished religious and their arrival at Teutopolis.

³ On account of their large number, the religious were divided into two bands. The *obedience* of the larger band which met at Duesseldorf, reads as follows:

"All Duesseldorf was in commotion. An immense crowd assembled in front of the Franciscan monastery and did not mince words in denouncing the policy of the 'liberal' government. Men, women, and children, thronging the streets, sang religious hymns. It was a spectacle for angels and men to witness this spontaneous profession of faith and this touching testimonial of esteem for the Franciscans."⁴

Finally, the exiled religious, amid the liveliest manifestations of esteem and sympathy of the people who had gathered in large numbers to witness their departure, went on board the river steamer *Koenig* for Rotterdam, at about 1 o'clock A. M., on Friday, June 11. The party numbered 85 persons: 16 priests, 34 clerics (of whom 9 were novices), 11 lay brothers (of whom 2 were novices), 5 Tertiaries Regular, and 19 students who were preparing to enter the Order and who voluntarily went into exile with the religious.

"Well might the gigantic *Germania* on her pedestal in the Niederwald rest secure after having been freed of 66 'dangerous characters', as these peaceful religious who sought only to serve God, to save their own souls, and to benefit their fellow men, must have seemed in the eyes of the 'Law'. Some of them had fought in the Prussian army, dozens of them had hastened to the battlefields to nurse the wounded and sick and to console the dying. They had even received military decorations from the very government that now ruthlessly expatriated them."⁵

The *Koenig* reached Rotterdam in the evening of the same day, June 11, and the exiles went on board the *Rotterdam*, which was to convey them to the United States. The ocean voyage began the next morning. It proved uneventful, and on Wednesday, June 30, the *Rotterdam* entered the harbor of New York. News of the coming of the banished religious had preceded them, and several communities,

J. M. F.

Praesentium tenore sequentes Patres et Fratres: (.....follow the names of sixty-six religious) ..

Ad Missionem nostram Americanam dimitto, ut praesentiam A. V. P. Commissarii ejusdem Missionis adeant, cujus obedientiae in posterum sint subjecti.

Dabam in Residentia nostra Monasteriensi sub meo Chirographo Oficiique Sigillo majori, die 10ma mensis Junii anni 1875.

F. GREGORIUS JANKNECHT, *Min. Provlis.*

Ord. FF. Min. S. Franc. Recoll. Prov. Saxoniae S. Crucis.

The obedience of the smaller band is dated Paderborn, June 23. Originals in the Provincial Archives in St. Louis, Mo.

⁴Letter of Rev. Anselm Puetz, O. F. M.

⁵*Ibid.*

particularly the Capuchins and the Sisters of the Poor of St. Francis, had made extensive preparations to provide lodgings for them, until they could continue their journey westward. Their stay in New York lasted but one day. In the evening of July 1, they set out for Teutopolis via the Erie railway, by way of Buffalo, through Canada to Detroit, thence to Chicago, from which city they traveled to Effingham, where they arrived in the afternoon of July 3. The special car in which they had traveled from New York, was at once brought to Teutopolis. At the station, a procession was formed, which amid the ringing of bells, wended its way to the church. Here the Rev. Guardian, Gerard Becher, addressed a few appropriate words to his exiled brethren, whereupon the Benediction of the Blessed Sacrament was given. After a repast in the convent refectory, about fifty of the religious were lodged at the college, while the novices and the rest remained at the convent.

The other band of exiles, consisting of 11 priests, 5 clerics, and 9 brothers (of whom 2 were Tertiaries Regular), arrived on July 10. Others came during the following months and during the next year, so that the total number that came to the Commissariat in consequence of the *Kulturkampf* was 101 religious (32 priests, 42 clerics, and 27 brothers), and 23 students.

RESULTS

Already before the arrival of so many religious, the Rev. Provincial Gregory had authorized the Rev. Commissary, Maurice Klostermann, by cable, to accept new places; for a number of bishops, hearing of the coming of the banished friars to the United States, had invited them into their dioceses. A meeting of the councilors of the Commissariat was, therefore, held to deliberate on the new foundations, to assign superiors and other religious, and to regulate the courses of studies for the clerics. The following parishes were accepted: St. George's, Hermann, Mo., with four missions; St. John the Baptist, Jordan, Minn., with four mission; St. Peter's, Chicago, Ill.; and the parish of the Sacred Heart, Indianapolis, Ind. The next year, the Fathers accepted St. Mary's, Wien, Mo., with a number of missions, and St. John the Baptist, Joliet, Ill.

The students of theology were sent to St. Louis, Mo.; those of philosophy to Quincy, Ill., while the students continued their studies at the college in Teutopolis.⁶

⁶ Of these students fifteen became priests (twelve Franciscans), and one became a lay brother.

The Very Rev. Provincial Gregory himself came to the United States in October, 1876,—this was his third visit—, to make provisions for the welfare of the Commissariat in the new circumstances. He remained eighteen months, and by his prudent measures contributed much to the future growth and successful labors of the Commissariat and Province. He called a meeting of the councilors at St. Louis, Mo., in January, 1877, at which the Fathers decided to take charge of the parishes at Columbus, Neb., Rhineland (Starkenburg), Mo., Chaska, Minn., and Radom, Ill. To these were added in 1878, Chillicothe, Mo., with several missions, and the missions among the Chippewa Indians in northern Wisconsin.

ERECTION OF THE PROVINCE OF THE SACRED HEART

The number of houses of the Commissariat had now increased to about sixteen, and that of the religious to about 235. Owing to the disturbed condition of the Province in Germany, to the peculiar needs of the houses in the United States, and to the distance which made an efficient government by the Provincial very difficult, it was deemed advisable to separate the houses in this country and to organize them into a custody, or small province. The Provincial and his council, accordingly, met at Puett, in Holland, on September 17, 1878, and drew up a petition to this effect to the Most Rev. General of the Order in Rome. The latter and his council approved of the separation, but decided to change the Commissariat into a province, and not a custody.⁷ The superiors of the Commissariat having, according to orders, sent in the names of those Fathers whom they considered best qualified to discharge the office of Provincial and Definitors, or councilors, the Most Rev. General Bernardine a Portu Romatino, by letters patent, on April 26, 1879, separated the houses of the Commissariat from those in Europe and established them into a Province, under the title of "The Province of the Sacred Heart of Jesus." The superiors appointed for the first term of three years were: Vincent Halbfass, Provincial; Maurice Klostermann, Custos; Kilian Schloesser, Anselm Mueller, Damasus Ruesing, and Francis Moenning, Definitors.

At the same time, Father Maurice Klostermann was appointed Commissary General and commissioned to preside at the first chapter and to instal the new Provincial and his councilors. This chapter

⁷ A custody is a small province, with from four to eight convents. It is governed by a *custos*, who has all the rights and privileges of a provincial.

was held at Teutopolis, on July 2. One of the important measures decided upon at this meeting, was the transfer of the Provincial's residence to the convent in St. Louis, Mo.

MARVELOUS GROWTH

The new Province now entered upon an era of marvelous growth, especially in the western and northern states. In 1885, the Old Mission, at Santa Barbara, Cal., and the parish and orphan asylum at Watsonville, Cal., were placed in charge of the Province, and in the course of time, foundations were made in other parts of the state of California, and in Washington, Oregon, and Arizona. In the last-mentioned state, the Franciscans took charge of all the missions among the Pima and Papago Indians. In 1913, the Province numbered fifty houses (of which fourteen were convents and three colleges), 263 priests, 111 clerics, and 217 brothers. In 1915, the houses in the Pacific states and Arizona, seventeen in number, were separated and established into the Province of St. Barbara.

ST. PETER'S, CHICAGO

It remains to give a short account of the parishes in Illinois, in charge of the Franciscans after the year, 1875. The first of these is St. Peter's, Chicago.

This parish was founded in the spring of 1846, by the Rev. John Jung. A suitable site for a church was procured on Washington Street, between Wells and Franklin Streets, and on it was erected a frame church, 40x60 feet. A school and a rectory were built soon after. The parish then numbered about thirty German families.

In consequence of the expansion of the business district of the city, the church was, in 1853, moved to Clark and Polk Streets. The present church building was begun by the Rev. John Bapt. Mager in 1863 and completed by his successor, the Rev. Peter Fischer, in 1865. The latter also built the rectory. During his administration, the parish reached its greatest size: in 1870, it numbered over 1,200 families.

The increase in the number of priests, in consequence of the *Kulturkampf*, enabled the Franciscans to accept the invitation of the Rt. Rev. Bishop Thomas Foley to take charge of St. Peter's parish. Father Liborius Schaefermeyer, who had been pastor of St. Boniface parish, Quincy, Ill., and Vicar-General of the diocese of Alton, and who had entered the Order in 1874, was appointed

pastor and superior; his assistant was Father Maternus Mallmann. They arrived with two lay brothers at the end of July, 1875.

The reception of the friars on the part of the majority of the people was far from cordial. Many were filled with distrust of the "monks", others were bitter in their opposition to them and declared: "We don't want men that were not good enough for Bismarck." It was even proposed to appoint a "vigilance committee" to hinder the Franciscans from taking possession of the rectory. But when Father Liborius and his assistant went about their work as if nothing were amiss and spared no pains in promoting the spiritual welfare of the people, the distrust and opposition gradually vanished and changed to love and veneration. In later years, the memory of these events, while causing regret, at the same time never failed to amuse.

In 1878, Father Liborius built the school at a cost of \$7,000. His successor, Father Augustin Henseler (1879-1885), did much to embellish the interior of the church. During his administration there began an exodus of families to other parts of the city, which completely changed the character of the parish. This exodus was due to the growth of the business section of the city, the encroachment of the railroads, and the influx of a class of people of very questionable character. At the present day, St. Peter's not only ministers to the needs of the various nationalities of the district in which it is situated, but it is also much frequented by Catholics from all parts of the city.⁸

ST. JOHN THE BAPTIST, JOLIET, ILLINOIS

In 1851, the Catholic Germans of Joliet, who up to this time had attended St. Patrick's Church, organized a parish of their own. They at once began to build a church and brought it under roof during the summer. Its dimensions were 40x80 feet. Services were held in it for the first time by the Rev. Christopher Zucker, of Naperville. Up to the year 1854, the people had no resident pastor, but their needs were attended to by the Rev. J. C. Regal, assistant at St. Patrick's Church, Rev. F. Kopp, of Chicago, Rev. C. Zucker, of Naperville, Rev. P. Fisher, Rev. G. H. Ostlangenberg, and Rev. Gipperich. At the end of the year 1854, the Rev. Kaspar Mueller was appointed first resident priest. In 1866, when the Benedictine

⁸ Cf. For detailed account of St. Peter's, see *Archdiocese of Chicago—Antecedents and Development. Die kathol. Kirchengeschichte Chicago's*, p. 26, sqq.

Fathers of Chicago were in temporary charge, the parish undertook the building of the present church of stone. The structure was completed by the Rev. Ferdinand Algayer (1866-1867) and the Rev. Francis X. Nolte (1868-1876).

At the death of the latter, in 1876, Bishop Foley entrusted the parish to the care of the Franciscan Fathers. Father Gerard Becher was the first Franciscan in charge. The parish at that time numbered about 530 families, of whom 43 were Polish and 41 Slovenian. Besides making improvements on the church building, Father Gerard, in 1885, erected a new school of stone. His successor, Father Cyprian Banscheid (1885-1898), built a hall for the societies of the parish and enlarged the convent. At his time, the number of Slovenian and Polish families that attended St. John's, increased to such an extent that it was thought advisable to organize them in separate parishes. St. Joseph's parish for the Slovenians was established in 1890, and that of the Holy Cross for the Poles in 1893.

As elsewhere, the labors of the Fathers were not restricted to the parish. From 1883-1891, they had charge of the missions Strassburg, Will County, and Richton, Cook County. Both are now attended from Steger. The following institutions in Joliet are attended by the Franciscans: St. Francis Academy, since 1873; St. Joseph's Hospital, since 1882; Guardian Angel Home for Children, since 1897; and Illinois State Penitentiary, since 1877.⁹

ST. MICHAEL'S, RADOM

The town of Radom, Washington County, was founded in 1873. In that year, the Illinois Central Railroad issued an invitation to Polish immigrants to settle in Washington County, offering to sell its lands to them at acceptable rates. Regarding the matter, Father Bruno Torka, O. F. M., who, before joining the Franciscan Order, was the first teacher in the settlement, sent the writer the following information:

"The whole movement to settle Washington County was brought about by the Illinois Central R. R., under the direction of the Rev. Wotowski (if my memory serves me), a Polish priest who had lost an arm in the revolution in Poland. He was assisted by the Polish generals Michatowski, Malinowski, and the station agent, whose name I cannot recall. But the leader was a Russian general, Mr. Turcin,

⁹ Cf. *Die Herz Jesu Provinz*, p. 74, sqq; *Die S. Johannes Gemeinde zu Joliet, Ill.*, 1902. See also *Archdiocese of Chicago—Antecedents and Development*.

and his wife, who was a well educated lady, and who built a large house to serve as an academy, but it was never occupied.”

Many families in the cities accepted the invitation of the organizers of the colony. As an inducement to others to join their countrymen, the railroad company donated a tract of land for church and school purposes, supplied the building material, and authorized its agent to begin the construction of the church. The trustees, who had been chosen by the people, chose St. Michael as the patron of the parish. Services were held occasionally by priests of neighboring parishes, and after 1875, by Father Mark Thienel, O. F. M., of Teutopolis.

In 1877, a delegation appointed by the people, went to Alton and petitioned Bishop Baltes to place the parish in charge of the Franciscans. Their petition was granted, and in the summer of that year, Father Desiderius Liss was sent to attend the spiritual needs of the faithful. The small house which served as the rectory, consisted of five apartments. Two of these were used as school rooms. Seventy children attended. Mr. Joseph Torka was the first teacher—from September 1877 to September 1878. He then continued his studies at St. Joseph's College, Teutopolis, and in 1880 joined the Order, receiving the name of Father Bruno. Amid many difficulties and hardships, Father Desiderius succeeded in erecting a school and a residence for Sisters. The Sisters de Notre Dame, of Milwaukee, have charge of the school since 1879.

In 1880, Radom was made a “residence”, with Father Mark Thienel as its first superior. His successor, Father Urban Stanowski, enlarged the church by adding a transept and a sanctuary. In 1891, Father Sebastian Cebulla (1887-1894) erected a school of brick; the old school was thenceforth used as a society hall. A new rectory of brick and a convent for the Sisters, likewise of brick, was erected in 1895 and 1900, respectively.

Since 1877 the Franciscans also had charge of the mission at Dubois, a Polish settlement four miles south of Radom. They likewise attended Sheller, Jefferson County, for many years. The secular clergy took charge of the former parish in 1898, and of the latter in 1908.

The parish at Radom was relinquished by the Franciscans in the summer of 1914.¹⁰

¹⁰ *Die Herz Jesu Provinz*, p. 83, sqq.

CHURCH OF THE IMMACULATE CONCEPTION, PESOTUM

The Catholics of this settlement in Champaign County at first fulfilled their religious duties at Tolono. In 1875, a school was built in which the Rev. William Kuchenbuch, pastor at Danville, celebrated Mass for the first time on October 21. In 1876, the Franciscans were called upon to take charge of the mission. Father Casimir Vogt, of Teutopolis, was appointed in August of that year, and at once took steps to build a church. It was placed under the patronage of the Immaculate Conception, and dedicated on October 14, 1877. Services were henceforth held twice a month. This first church building was replaced by a new one during the administration of Father Fulgence Hansen. It was dedicated by the Rev. Provincial Vincent Halbfass, in January, 1882. In January, 1884, owing principally to its distance from Teutopolis, the parish was again placed in charge of the secular clergy. The Rev. Adolph Bergmann was the first resident priest.¹¹

ST. AUGUSTINE'S, CHICAGO

The beginning of this parish dates back to the year 1879. In April of that year, Mr. Edward Koch and his wife donated four lots on Laflin and 49th Streets for church purposes. After two more lots had been purchased, a small frame church was erected and dedicated to St. Augustine. Services were held at first by the assistant of St. Anthony's Church, but as the number of German families increased, the Rev. Denis Thiele was, in 1882, appointed rector of the parish. He enlarged the church, so that the upper story was used for divine service and the lower for school purposes. The school, which had an attendance of thirteen children during the first year, was in charge of Miss Margaret Oswald and Mrs. Masquelet. These were succeeded, in 1884, by the Poor Handmaids of Jesus Christ, of Fort Wayne, Indiana.

In 1885, Father Thiele was appointed to organize Holy Trinity parish on West Taylor Street, and the Franciscans were asked to take charge of St. Augustine's. The first Franciscan pastor and superior was Father Symphorian Forstmann; his assistant was Father Anselm Puetz. They began their spiritual labors among the people by preaching a mission, which proved to be most beneficial.

The parish continued to grow, and it soon became necessary to build a larger church and school. Father Kilian Schloesser, pastor of St. Peter's Church (1885-1888), who had in many ways come to

¹¹ *Beitraege zur Geschichte von Teutopolis und Umgegend* (1901), p. 103, sqq.

the aid of the struggling parish, succeeded in procuring a whole block of property on Laflin Street, between 50th and 51st Streets, at a cost of \$15,000. On this site, a larger church of frame was erected in 1887; the old church was transferred from its location on 49th street and converted into a school. In a very short time, this second church also proved too small to accommodate the families that continued to affiliate themselves with St. Augustine's. In 1891, accordingly, plans were drawn by Brother Adrian Wewer, O. F. M., for a church of brick, 200x80 feet (transept 100 feet), with a steeple 225 feet in height; it was decided, however, to build only the nave of the church for the time being. Building operations were begun on July 29, 1891, and on September 25, 1892, the finished structure was dedicated by Archbishop Feehan. A new convent and rectory was built in 1899.

In 1903-1904, during the administration of Father Benignus Schuetz, who succeeded Father Symphorian in 1900, the transept and sanctuary of the church were built. The Sister's convent, which was erected in 1897, was enlarged in 1904. Father Benignus also built a larger school containing twenty-four class rooms, to accommodate the number of children, who had increased from thirteen in 1879 to over 1,100.¹²

Little can be said at present of the activity of the Franciscans at the *Cook County Infirmary* at Oak Forest, since it was only in 1912 that they, at the request of Most Rev. Archbishop James Edward Quigley, began to minister to the needs of the sick in that public institution. At first Father Hilary Kieserling alone daily brought the consolations of religion to the sick and dying, but in 1913 a community, consisting of three Fathers and two Brothers, was established in a residence built for them close to the Infirmary. Ever since, three Fathers daily make the rounds of the wards and night and day answer the numerous calls for their ministrations.

Thus the blessing of God has been upon the labors of the Franciscans, and we pray that their endeavors in behalf of the people entrusted to their charge may continue to meet with abundant fruit in the future.

SILAS BARTH, O. F. M.

Teutopolis, Illinois.

¹² *Die Herz Jesu Provinz*, p. 46, sqq.; *Die kathol. Kirchengeschichte Chicago's*, p. 143, sqq. See also *Archdiocese of Chicago—Antecedents and Development*.

THE LEOPOLDINE ASSOCIATION—THE GERMAN “PROPOGATION OF THE FAITH” SOCIETY

Since the happy termination of the World War in November, 1918, all countries of the revolutionized, pauperized and starving Europe are extending their pleading arms across the wide expanse of the Atlantic for immediate assistance from prosperous America in its present hour of desperation. In this World War America has nobly acquitted itself and fully paid its debt of gratitude toward chivalric France, which in its golden days of Catholicity espoused the cause of our colonies against their oppressor, England. It is also gratifying to learn how the United States by means of its relief organizations established throughout Austria has checked starvation's march through that distressed land and prevented death from taking toll of at least one million of its people. The French charge d'affaires assured us that our speedy work of relief, our immense supplies of food and medicines to starving Vienna has saved that populous city of two million inhabitants from death by starvation and disease. To quote the words of the French charge d'affaires: "It is one of the finest pages in American history."¹ The American relief administration for Austria was organized at Vienna, May 16, 1917, and thus Austria's enemy of yesterday is Austria's greatest friend and benefactor to-day. Kindness has completely effaced the hatred engendered by the war in the hearts of Austria's people. This sudden change in sentiment is difficult to understand if we do not look for its explanation in the Catholicity of its people. One hundred fifty thousand children in the city of Vienna alone are being fed by the children's fund of the United States Administration organized by Herbert Hoover which furthermore has established more than three hundred feeding stations throughout the country and provides one full meal daily for three hundred thousand children; not to speak of the hundreds of thousands of men and women who are being fed by the general relief board of the United States. This absolutely indispensable organization of the hour has also provided Austria with twenty-five tons of cod liver oil, one hundred thousand tons of soap, one hundred thousand overcoats, one hundred thousand pairs of shoes and woolen

¹ Paul Scott Mowrer in Special Cable to *Chicago Daily News*, Vienna, June 14, 1920.

stockings. About four millions of dollars worth of food drafts have been sent from America to Austria during the past three months, *i. e.*, since the inauguration of the food draft system, March 1, 1902.² To become more local, it may be added that the Catholic Austrian Relief Committee of Chicago has collected a total sum of thirty thousand dollars and has sent 14 tons of clothing to somewhat relieve the Austrian situation.³ A collection for the children of Central Europe taken up in the Chicago diocese alone amounted to fifty thousand five hundred dollars.⁴

Thus America has generously repaid Austria for its invaluable aid to the struggling Catholic Church of America in its infancy and for the five hundred or more heroic sons who prior to 1890 submitted to voluntary exile from their mother land to labor heroically here in the middle west as missionaries, pastors and prelates, thereby consecrating their talents, their energies and their lives to the civilization and christianization of this country.

Whilst we to-day may acclaim ourselves as the very saviours of millions of Austria's people, it remains for us to prove by purely documentary evidence drawn from but one historic source "The Leopoldine Annals" published by the "Leopoldine Association" at Vienna from 1831 to 1886 in the interest of the American missions, that America's present generation is merely reciprocating the charity of Austria's generations of the past century toward the upbuilding of the Catholic Church in these United States. To acquire a clear perspective we will consider: (1) The Leopoldine Association, (2) The Leopoldine Annals, (3) Austria's Aid to Chicago and the missions of the Middle West.

1. THE LEOPOLDINE ASSOCIATION

Quis revolvat nobis lapidem? Who shall roll away the stone of poverty as a hindrance to the growth of Christ's Church here in America? This was the cry of the Catholics in the United States in the first quarter of the last century. The chains of political serfdom were forever broken at Yorktown by the surrender of Cornwallis to George Washington through the aid of twenty-one thousand Catholic Frenchmen as compared to the nine thousand soldiers that comprised

² *Ib.*

³ Report: Catholic Austrian Relief Committee of Chicago.

⁴ Arch-diocesan Chancellor's Report for 1919 (Chicago).

his own army;⁵ and we can readily assert without fear of contradiction that of the latter at least four thousand were French, Irish or German Catholics—truly a Catholic victory for America's Freedom! And now the dawn of a glorious future for the Catholic Church in the United States also arrived; it was about to arise from its early grave, to which the missions established by the French and Spanish Missionaries in the previous centuries were consigned by England upon its acquisition of the vast territory to the west and south from France and Spain respectively. And yet, unmindful of America's Catholic origin, forgetful of the discoveries made by her intrepid and resolute sons through the length and breadth of both North and South America, ignoring the self-sacrificing labors of her missionaries: the Jesuits in the North and Middle West, the Franciscans in California, Arizona and New Mexico, and all this long before the English set foot on the Atlantic coast, Lord Baxley speaking on the growth of the Catholic Church in America during the first quarter of the nineteenth century says: "That of all the parts of the world America was the last country that Rome was expected to take possession of and strange enough that now, when Rome was losing its strongholds in Eusope, it was gaining new ones in the greatest stronghold of Protestantism. To think of a Catholic bishopric in Boston, the cradle of American Protestantism, and then where only a few years ago there was but one bishop in the Catholic colony of Maryland (created in 1790) and now in a few years (1808) we have four bishoprics: Baltimore, New York, Boston and Bardstown. Rome is not asleep but continues its aims at the conquest of the world."⁶

At this juncture the French society for the "Propagation of the Faith" was founded at Lyons in 1822 through the efforts of Bishop Du Burg of New Orleans, but did not extend its branches into other countries until a much later date. Still again the same cry went forth: "*Quis revolvat nobis lapidem?* Who shall roll away the stone of poverty, which is ever more and more proving a hindrance to the growth of Christ's church here in America? *Erat quippe magnus valde!* This time the cry for urgent help was embodied in the person of Father Frederic Rése, then vicar-general and later first bishop of Detroit, who in 1828 was sent to Europe by his ordinary, Bishop Edward D. Fenwick, the first bishop of Cincinnati and also the first American-born Dominican, who introduced the Dominican Order into

⁵ Kenny, Rev. Lawrence, S. J., (ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. II, No 4, p. 490.

⁶ *Annals of the Leopoldine Association*, Vienna, Report III, Letter V (1892).

the United States (Kentucky, 1805). His mission was to solicit priests as well as funds for the poverty-stricken Ohio missions, which territory he told them was as large as all France and in which only sixteen priests were attending to forty thousand Catholics. He graphically narrated to the Viennese how he and Bishop Fenwick visiting the missions heard the evening Angelus ringing a mile distant from a small chapel in the dense forests, where only a short time previously sacrifices were offered to heathen gods. His zeal and enthusiasm, his earnest presentation of the needs of America's missions in a pamphlet entitled "*Abriss der geschichte des Bisthums Cincinnati in Nord-America*," (Vienna, 1829) an excerpt of Father Theodore Stephan Badin's history, won him friends among all classes, people as well as clergy and nobility. The Prince-Archbishop of Vienna, Leopold-Maximilian, became much enthused over the project of organizing a special society for the support of the American missions and to this end obtained an audience for Father Rése with the emperor, Francis I. By a bull "*Quamquam plura sint*," dated January 30, 1829, Leo XII, then pope, sanctioned the proposed society.

Archduke Rudolph, Cardinal Archbishop of Olmutz, graciously took over the Protectorate of the newly planned mission society. The society was officially established on May 13, 1829, in the Archbishop's palace at Vienna, on which occasion Canon Joseph Pletz of the Cathedral delivered a magnificent oration on the divine and world-wide mission of the Catholic Church and the duty of all Catholics to assist in extending its civilizing and cultural influence to the uttermost bounds of the earth. "States come and go," he said, "accordingly as they respect or despise the religion of Christ or exchange the banner of the cross for that of a false prophet." In his address before that select assembly of dignitaries Father Rése said, "The Catholics of North America, especially of Ohio, Michigan and the Northwest, appeal to you through me, that you might become their helping angels, and even now in advance you may rest assured of the lasting heartfelt gratitude of the learned and to the Lord converted." The society was christened "*Leopoldinen-Stiftung*" to forever commemorate the beautiful life of the Archduchess Leopoldina, daughter of Francis I, who died in America as empress of Brazil, having been the wife of Pedro I of Brazil. The society's membership was restricted to the crownlands of the Austrian Empire and its first officers were Anton Carl Lichtenberg as Actuary with Dr. Caspar Wagner as Treasurer. The objects of the society are briefly stated in the first paragraph of its statutes, namely:

(1) The promotion of greater efficiency in the Catholic missions of America.

(2) The participation and the edification of the faithful in extending the church of Jesus Christ unto the remotest regions of the earth.

(3) To perpetuate the memory of her majesty, Archduchess Leopoldina of Austria, who died in America as Empress of Brazil.

The means selected to attain these ends were prayer and alms-deeds. Every member obliges himself to daily recite one Our Father and the Angelus, with the added petition: "St. Leopold, pray for us!"; to the faithful performance of which a plenary indulgence was attached on the day of admission, once every month and on the patron feast of the Immaculate Conception (December 8th). To collect funds for the upkeep of the missions, circles of ten members each were formed in all parishes throughout the empire and the promoter of each circle would deliver the collected moneys to the respective pastor, who in turn would send them to the local dean and the latter would deliver these funds to the ordinary every three months. The bishops would then send their reports to the Central bureau at Vienna. The total receipts of the first year amounted to 49,823 fl. Every year the entire Austrian clergy was requested to appeal to their congregation on the feast of St. Leopold, for contributions toward the support of the American missions.⁷ It has been carefully estimated that within the first decade of its existence (1829-1839) this society has contributed to the American missions the then enormous sum of \$220,000.⁸ Let us not forget that the bulk of these contributions came from the laboring classes and servant girls, although the nobility also contributed generously. Let us add that in addition to the actual funds, the Leopoldine Association sent trunkfuls of all sorts of religious articles every few months, such as books, chalices, capes, vestments, rosaries, oil stocks, paintings, bells, censers, altar linens, crucifixes, etc. Let us conclude by perpetuating the name of the first great benefactor of the Leopoldine Association. It was the Reverend Sebastian Bilinek, pastor in Knihiniz in Maehren (Moravia), who on December 16, 1829, willed his entire possessions to the Leopoldine Association and thereby to the American missions.⁹ God rest his noble soul.

(To be continued)

Wheaton.

REV. FRANCIS J. EPSTEIN.

⁷ *Ib.*, Report I, Statutes (1831).

⁸ Preuss' *Fortnightly Review* (1914), Vol. XXI, No. 15, Aug. 1.

⁹ *Annals of the Leopoldine Association*, Vienna, (1831).

CORNERSTONE OF HISTORY-MAKING INSTITUTION LAID

On Sunday afternoon, June 20th, 1920, the cornerstone of the central building of Rosary College, located near River Forest on the outskirts of Chicago, was laid by Most Reverend Archbishop George William Mundelein, D. D.

The brief ceremony was impressive and the participation of the Archbishop himself in the principal role as well as the music furnished by the justly renowned Paulist choir and the large concourse of people attending, made the scene memorable.

* * *

Archbishop Mundelein's addresses are uniformly excellent but that delivered on this occasion took on additional merit by reason of the inherent interest in the subject. His Grace rapidly but most understandingly sketched the history of Catholic education in Chicago and paid a genuine tribute, especially to Irish Catholic parents of Chicago who despite their sometimes meagre resources, made grievous sacrifices for the education of their daughters. "In this respect," said the Archbishop, "the Irish differ somewhat from other nationalities, whose principal interest usually centers in their sons." He expressed satisfaction that so much had been accomplished through the development, first, of the parochial schools and afterwards the high school and convent, and declared that for some time it had been a matter of much regret that after leaving the Catholic high school, it had been necessary for Catholic girls, if they desired a college education, to procure it in non-Catholic institutions. The want of a Catholic college for women has been recognized but the rapid, almost sudden changes through which women have been precipitated into the business world, made the need particularly urgent and one that could no longer be ignored. To fail to meet this need was to resign the contest for desired and desirable recognition. Hence, though the establishment of an institution of the character and capacity required involves heavy expenditures and possible sacrifices, if the well-being of coming generations is to be served, there is no choice but to undertake the work with all its burdens and responsibilities.

* * *

The selection of a site not less than the splendid promise of excellent results to be attained, affords assurance that Rosary College

is destined to be a great educational institution. Not in all the County of Cook might a more beautiful site be found, and to its natural beauty is added the charm of suitable seclusion and selectiveness. It is sufficiently removed from the noise, discomforts and distractions of the great city. The opportunity for study and reflection so valuable to both teacher and student is found and can be embraced in this pleasing location. That it is not now closely connected as to transportation facilities, is a slight inconvenience that a very short time will remedy.

Out of a field of teaching orders, all admirably qualified, the religious of the Order of St. Dominic have been selected to assume the important duties and heavy responsibilities of Rosary College. Obedient to duty's call they have taken up the burden and look to their brothers and sisters in the world to sustain them in their stupendous but glorious undertaking.

Their special appeal is to the members of their own sex and in the exercise of infinite care an auxiliary organization of laywomen has been formed to assist in procuring the means for the construction and equipment of the college buildings. By universal agreement Mrs. Edward Hines has been selected as leader of the auxiliary and the organization most effectively inaugurated. The first request for funds made through this organization netted some one hundred and seventy-five thousand dollars, but as very much more is required the good women will still continue their endeavors until all the wants of the college are supplied.

* * *

There are, so to say, three classes of young women that Rosary College is well calculated to serve. There are first, those of well-to-do families who will want every comfort and convenience that without actual extravagance can be provided. Nothing that any such young woman should have is beyond the power of an institution like Rosary College to supply.

In the second class may be included those who are in a sense obliged to finance their resources, who cannot consistently with other claims upon them afford the advantage of continuous residence in the institution, but who wish to live with their families and assist in the daily routine of house work or other endeavors, but have means sufficient to make their way as day scholars. For such the institution will especially adapt itself.

In the third class will be included those who are virtually without means to prosecute a higher education. For such generous provision

is being made by means of endowments, and, as has been frequently expressed, it is the earnest hope of His Grace the Archbishop and the promoters of Rosary College that no young woman seeking a higher education and qualified to pursue it, may see her ambition thwarted for the want of resources.

* * *

Advancement to more eminent service has come to depend largely, almost wholly, upon educational attainments as marked by collegiate and university degrees and distinctions. Women, not content with the humbler grades of employment will welcome Rosary College as a solution of the difficult problem of advancement.

Rosary College finds a warm welcome also from all those who cannot go far away from home and also from parents who have a desire to have their daughters near them while they are pursuing their studies.

It is most reasonable to assume that the excellent opportunities which an institution like Rosary College can offer will increase appreciably the number and percentage of women to enter the field of higher education and hence there is excellent reason for believing that the college will be well patronized.

* * *

Chicago, the entire country indeed and, in an especial manner Catholics, are fortunate in the acquisition of Rosary College. A great educational institution is an asset whose value increases and magnifies with the flight of time,—a perpetual benefaction. And it is to be remembered it is the heritage not of the Dominican Sisters nor even of the Archbishop of Chicago but of the people.

The opportuneness of the launching of the project is to be judged by the possibilities of success. Large funds are needed. Gifts are required. An essential prerequisite of giving is having. Never have those who may be expected to give and who have given been so well able to give as now. And although there are numerous demands and living expenses have very greatly increased especially for those who demand extraordinary goods and services, yet all who can give at all can now give more easily and with less real sacrifice than ever before, so great is the general prosperity.

The time is opportune for another important reason. An institution blessed with the powerful and undaunted sponsorship of a champion like the great Archbishop of Chicago is fortunate indeed. It may not always please a benign Providence to look with such favor

upon this locality and accordingly it is well to reap the harvest during the sunshine.

* * *

The laying of the cornerstone of this great educational institution, which means its virtual establishment, happily coincided with the celebration of the seventy-fifth anniversary of the establishment of the Chicago diocese which it is to serve. It may be confidently predicted that when the centennary of that historic event shall recur, Rosary College will be reputed amongst the most noted and fruitful of the institutions of the Archdiocese.

JOSEPH J. THOMPSON.

Chicago.

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COMMENDATION OF MOST REVEREND ARCHBISHOP GEORGE W. MUNDELEIN

This publication is one we can be proud of. It is gotten up in an attractive form and its contents are interesting and instructive. I have been complimented on it and have heard it praised in many quarters. * * * The Society should receive encouragement from every source, and all who possibly can should enroll in its membership. * * * I need not add that your work has not only my blessing, it has my encouragement. It has every aid I can give it.

EDITORIAL COMMENT

Subscription Price Increased. At the last meeting of the governing board of the ILLINOIS CATHOLIC HISTORICAL SOCIETY it was decided after careful deliberation to increase the subscription price of the ILLINOIS CATHOLIC HISTORICAL REVIEW from two to three dollars per year.

It is of course wholly unnecessary to enter upon explanations. The fact that everything that enters into the production of the REVIEW has greatly increased in cost is well known to all. Of course our annual subscription did not pay the cost of the magazine at any time, but the disparity between cost and subscription price became so great that we were in the attitude of wholly disregarding all business dictates. Recent numbers of the REVIEW cost slightly above 70 cents per number while we were getting but 50 cents.

It is hardly to be expected that a periodical like the ILLINOIS CATHOLIC HISTORICAL REVIEW can be produced from the proceeds of annual subscriptions. Other sources of revenue must be found and interested readers who are in a position to render extraordinary help must be depended upon to do so.

The REVIEW has proven its value and has obtained the approval of those whose good opinion was necessary to its success. It has prospered through a most difficult period and everyone connected with it is filled with confidence for its future.

At the Treshold of Another Year. This issue of the ILLINOIS CATHOLIC HISTORICAL REVIEW is the initial number of Volume III. Two complete volumes have been issued and each succeeding number, we are grateful to be able to state, has been received with approval.

If we have not been able to produce much that is entirely new (we have

some claims in this direction) we feel that we have at least been able to formulate many historical facts correctly. In putting an historical fact in form there is the possibility of wide divergence and the manner in which a fact is stated frequently exercises an important influence upon its reception. If, for example, much labor is expended and many sacrifices made, the motive has much to do with the quantum of sympathy or approval to be accorded. Hence, if an historian shall recite heartrending tales of suffering and sacrifice by pioneer priests and laymen and ascribe to the victims an unworthy or frivolous motive, very little sympathy will result. If, on the other hand, the motive be worthy and truthfully stated, the true sense of appreciation of all fair-minded readers is aroused. It is, of course, a plain perversion of truth to ascribe unworthy motives when neither the circumstances nor plain reason justify. Due to the manner of previous treatment it is firmly believed that restatement of even the most elementary and best known historical incidents is justified on this ground alone. Catholics at least are entitled to a Catholic view on historical events.

Another thing we think we have done something in the direction of accomplishing is the development of the historical spirit. Many who have given slight attention to history in the past, through our feeble efforts, have first, possibly out of sympathy, read casually some of the articles in the ILLINOIS CATHOLIC HISTORICAL REVIEW, and have gradually become more and more interested. Some have been influenced to study other historical works and some even have developed a sufficient interest to wish to be well informed, reading with avidity not only all that appears in the ILLINOIS CATHOLIC HISTORICAL REVIEW but reaching out for every possible source of information.

Our greatest accomplishment, as we view it, however, is the success which we have in some measure attained in bringing out writers of merit. Not all of the contributors to the ILLINOIS CATHOLIC HISTORICAL REVIEW are tyros. The splendid papers of Dr. Garraghan, Father Rothensteiner, Father Barth, Father Souvay, Father Holweck and Father Kenny, seasoned students and writers on historical themes, are of course, unsurpassed, but in addition we have introduced a number of beginners whose productions have been gratifyingly received. In a very early number we gave expression to this thought: "We wish, if possible, to create a large new circle of historians, if you please, at least of persons who will take a constructive interest in history and in co-operation with them to serve history not only in a true form but in a palatable diet."

With each succeeding year we hope to be able to realize the same approval and friendly interest that have marked the two years just closed.

An Historical Season. The first half of the year 1920 has been rich in the making of Catholic history in the archdiocese of Chicago. Indeed the past few years have been very active years in that regard. Since the advent of His Grace, the Most Rev. Archbishop George William Mundelein, the progress of the Church, always notable, has, if possible, been more marked.

An institution is generally—though not always correctly—estimated by visible evidences and progress towards a higher and better civilization is generally marked by the existence and multiplication of churches and educational and charitable institutions. Judged in this way the progress of the Catholic Church in recent years in the archdiocese of Chicago is phenomenal.

Not only have the individual parishes done wonders in the erection of

magnificent churches and commodious parochial schools, but the expansion of diocesan institutions has been marvelous.

At the very outset of his administration, the Archbishop announced the establishment of a preparatory seminary, designed primarily, of course, for the education of young men, but specifically to honor the memory of his renowned predecessor, the late Archbishop James Edward Quigley. In but little more than two years the splendid seminary was completed and on the 9th of June, 1920, was dedicated with impressive ceremonies.

Finding the necessity existing for a Catholic womens' college, His Grace set about the establishment of Rosary College, the cornerstone of which was laid on the 20th of June, 1920.

Responding to another need His Grace has entered upon the establishment of a maternity home for young mothers and children under the name of Misericordia which will prove a distinct addition to the benevolent institutions of the Church and of the City of Chicago.

The greatest of his tangible works yet undertaken is the greater university for which ground has been secured near the town of Area on the outskirts of Chicago, and future students of history will read with interest the manner in which the initial steps for this great institution were taken. That the half million dollars, the gift of one man, Mr. Edward Hines, the nucleus for the fund of the great institution, was the largest single donation for Catholic educational purposes up to the time it was made, is an important historical fact, and that it was followed shortly after by a donation of \$256,000 from the priests of the archdiocese is scarcely less important.

These are some of the big undertakings that will make history and that indeed are history, and which with numerous other facts were brought out by the Diamond Jubilee Celebration.

A Chicago daily paper, commenting upon the celebration and these important works, said: "Catholicism has today in Chicago its hundreds of churches, colleges, schools, orphanages, refuges, homes for boys, girls and the aged, settlements and social centers.

"By their fruits ye shall know them."

"Before Chicago's archdiocese is a century old it will, in all probability, contain the largest Catholic university in the United States. The Church leaders that are here have vision as well as retrospect. Seventy-five years is an honorable age, but it is a milestone of mere infancy in a hierarchy that is synonymous with the Christian era."

A Remarkable Publication. In other columns of this issue will be found the first of a series of articles by Reverend Francis J. Epstein, dealing with the Leopoldine Association and the *Annals* or periodical publications of that association. These annals were published from 1829 to 1868 and considerable search throughout this country has disclosed but one full set. This set is in possession of St. Francis College, Milwaukee.

More than one hundred letters written from the central states during the period for which the annals were published, are to be found in these books. These letters were written by the early bishops and early missionaries and sent to the association whose headquarters were located at Vienna, Austria. All of the letters written by the first bishop of Chicago, Right Reverend William Quarter, D.D., have been translated by Father Epstein and published in the ILLINOIS

CATHOLIC HISTORICAL REVIEW. Those of later bishops and others will find place from time to time under the series of articles Father Epstein is developing.

The attention of the state historical societies has been drawn to these publications by mention in the Catholic Historical publications and the Historical Commission of Michigan has been sufficiently interested to institute a preliminary survey of the publications. The task has been assigned to Professor John W. Scholl of the University of Michigan who has made a preliminary report, in which amongst other things the Professor says:

The Leopoldinen-Stiftung was an association founded in Austria for the propagation of the Catholic faith in North America, principally among the heathen tribes of the Indians. It was named in honor of the late Empress of Brazil, born Archduchess of Austria.

Members bound themselves to say certain prayers for the Empress' soul and pay certain annual dues for support of the missions.

Archbishop Milde of Vienna was made President of the Central-Direction of the association. It undertook, as part of its activities, the publication of an Annual Report called *Berichte der Leopoldinen Stiftung*, Etc., for the information of its members in regard to the progress made in carrying out the aims of the organization. These reports were to be made *nach Massgabe Unserer Correspondenz Nachrichten*, i. e. in such measure and kind as reports of correspondents in the mission fields made possible.

So, in general, the series of annual "Hefte" published by the Society from 1829 to 1868 are made up of Letters, Extracts from Letters, Reports of Mission Journeys, Appeals for Funds for Various Church and School Needs, Letters of Thanks for Funds Received, etc., etc.

As the society was formed for mission work in North America, the Letters, Reports, etc., come in to the Central Direction of the Society, or to the Archbishop of Vienna in person, from all the Dioceses of the United States and parts of Canada, and generally deal with the local needs of the particular mission-station or diocese from which they are dated. Some few are most general in their reference.

For the most part, as was natural under the circumstances, the mass of the Letters is made up of appeals for financial aid for building church or school or hospital, or paying debts already contracted, or supporting the priests in comfort, in dioceses in which there was a rapidly growing but somewhat scattered Catholic population. These appeals often involved statistics of the Catholic population, its source, whether from Ireland or Germany, etc., its character, situation, danger of loss to the church from sectarian missions or mere isolation; they record missionary journeys to various towns, the confessions, baptisms, conversions of Protestants, communions, etc., at the various points visited. Such materials are frankly ecclesiastical, and if the missions had no other records they might prove important documents for the history of the founding of the Catholic churches and the development and spread of Catholicism throughout the country, which kept pace with the immigration from Europe that was almost the sole source of the membership ministered to.

Apparently the contents of the annals are too Catholic for Professor Scholl. His intimations that "such matters are frankly ecclesiastical" and "that secular history is reflected only here and there in these letters, and only incidentally," presages a decision against the translation and publication of the letters by the Historical Commission.

We have frequently urged that these letters should be translated into English and published. We cannot agree with the Professor that they have little bearing upon secular history, but even if that were true, they deal with the momentous subject of religious history, which is ample warrant for their translation and publication.

BOOK REVIEWS

Catholic Beginnings in Kansas City, Missouri—By Gilbert J. Garraghan, S. J., Loyola University Press, Chicago.

Many new chapters are being written on the romantic and colorful history of the pioneer period in the Mississippi Valley during the seventeenth and eighteenth centuries, a period hitherto rather neglected by the annal writer and romancer. This may be in part due to the fact that the pioneering was done by people of French origin or descent, and there have been few French writers in the field.

There is at present a revival of interest in this French phase of our early history and personal correspondence, state papers, archives, and other data are being brought out that shed new light on the picturesque story of those far-off days.

The settlement of Kansas City, Missouri, by the French, is the theme of a very interesting book, just off the Loyola University Press, Chicago, written by Gilbert J. Garraghan, S. J. The author has taken the letters of Father Roux, pioneer priest of Kansas City to Bishop Joseph Rosati of St. Louis, as a center around which the narrative is written; the situation of the settlement, at the junction of the Kansas and Missouri rivers, as an outfitting station for the Santa Fe trader, Rocky Mountain trapper, California gold-seeker, Oregon settler, and all those who swept across the great plain to the west, made the situation and setting admirable for a story of unique human interest.

This little book has in it material that could be elaborated into many books so full is it of leads into historical lanes and by-paths. It gives an intimate view of life in those days of first rude contact with frontier conditions. It reveals the distinctly French atmosphere of the locality, and through all its pages, you feel the shadowy presence of the Indian hovering just outside the French settlement and giving local color to the picture. The intense yearning of the missionary for the conversion and civilization of the Red man and the many bitter disappointments in his work with them are set down most vividly.

Touches of local color light up the pages of hard work and anxiety, and the list of names called off in the account are full of interest to Illinoisians because of the family connections these names have with those on the roster of history-makers in Illinois.

Not the least remarkable are those passages telling of the strong

women of the time, women who left a record of gentle breeding, charity, patience, and a great Christian faith as their contribution to life, to the end that what might have been utterly harsh and sordid, rose into the realm of pure romance.

Read the book to learn of Daniel Morgan Boone, son of the great Daniel Boone, whose two daughters were baptized by Father Roux; of Francois Gesseau Chouteau, of the Chouteau family that has given a score of distinguished names to Mississippi Valley history; of Prudhomme, Bartholet, and Jesseret; of Vasquez, the Spaniard. And the women....Mme. Vasquez, née Emilie Forestin Parent, a woman of refinement and culture, a fervent Catholic, in whose house was said the first Mass at Kansas City. Father Lutz writes that this lady reared her children very carefully and that they consoled her in her old age, a commentary on French family life. Her charity was notable.

So also, of Mme. Chouteau, the first white woman in Kansas City. Née Therese Berenice Menard, daughter of Col. Pierre Menard, first lieutenant-governor of Illinois, she came with her husband to start civilization and society in this frontier settlement. The record of her beautiful life, her charities, and of the family she reared to carry on that work in frontier places, is one of the brightest chapters in the book.

At a very early day came Mme. Grandlouis whose record is similar in kind to these other women of the future city.

This dash of color is only one of these compelling pages: "Westport was full of Indians whose shaggy ponies were tied by dozens along the houses and fences, Sacs and Foxes with shaved heads and painted faces, Shawnees and Delawares, in calico frocks and turbans, Wyandottes dressed like white men, and a few wretched Kansas wrapped in old blankets, were strolling along the streets or lounging in and out of the shops and houses."

Here is something of the personal hardships of the pioneer priest: "To get to my destination, I travel ten miles....on reaching my presbytery, I find there neither breakfast, dinner, supper nor a fire. An old mattress, a sheet, blankets, a pillow raised on a large wooden support—such is my bed. If I want to eat, I must go in search of food, often several miles away....I have the pleasure of seeing many Americans present; they listen with the greatest patience to my poor English....I must make another trip to the poor Kickapoo Indians. They made me promise to go and visit them at the beginning of spring. I had a visit from the Prophet on New Year's day. I instructed on the principal truths of our holy religion and on a few

moral principles also, and particularly on baptism....I was visited by the chief of the Kaw's....a chief's son....the first warrior of the nation. All three were daubed with red and black paint, and ornamented with bracelets, medals, collars and ear-rings, and decked with plumes of feathers"....

The drunkenness of some of the Kickapoo Indians caused a visit to the priest from the chief who begs his patience and forbearance towards the wayward Indians and pleads that the priest, having cured them of smallpox and been kind even to the wicked, should not yet give them over to despair.

A closing vignette gives one more touch to the romance which the French settler always found in the Indian—*mon frere sauvage*.

"Among the young persons who were invited to the ball was an Iroquois girl of very attractive appearance,....yet as soon as she knew that its pleasures would be attended with danger to her, she put all thought of being present out of her mind. Not to be without a reason for her refusal, she cut off her hair, a sign of deep mourning among the Iroquois. Finally, so as not to anger her father, who wished her to attend the ball, she would go only if accompanied by him."

G. C.

The Michigan Fur Trade. Ida Amanda Johnson, Michigan Historical Commission. University Series V.

The study of the Michigan fur trade by Ida Amanda Johnson makes interesting reading.

In her preface the writer says: "This little study aims to give an account of the fur trader's regime in Michigan; to show the trading policy of the various nations which successively held sway over her territory and its results, and the gradual transition from the influence and domination of one government to that of another; to relate the story of the rise and growth of the various posts and outposts within Michigan's borders, the influences to which they were subjected and their fortunes in peace and war; to depict the life of the traders, their relations to the red men and to each other; and finally, to show what place these forest rovers, the frontier heroes of the State, hold in her history."

The book is divided into ten chapters as follows: Pioneer Trade; Detroit, the Great Depot of Trade; Revival of Michilimackinac and Other Posts; British Policy and Early Trade; Michigan Fur Trade in Revolutionary Times; U. S. Policy and the Extension of Its Trade

into Michigan; Trade During the War of 1812 and Early Operations of the American Fur Company; Michigan Fur Trade at Its Height; The Closing Days of the Michigan Fur Trade; The Trader's Life.

Naturally though the study is particularly of Michigan, it is not and could not be confined strictly to the present limits of that state since the fur traders were also travelers and pursued their activities in various localities.

The writer in this interesting study names Medard Chouart, Sieur de Groseilliers, Pierre Radisson and Robert Cavelier, Sieur de La Salle as the forerunners of the Michigan fur trade.

The important part played by the missionaries in the pioneer days is thus alluded to. "Surely the Jesuit, that blackrobed priest of frontier life, who followed hard and fast in the footsteps of the trader, must be accorded a place among these early scouts of civilization. Wherever the fur trade went he followed, for both were interested in the savage,— one seeking him for his peltries, the other for the salvation of his soul. Though not a trader, yet, at times, this follower of the Cross did trade. He had his influence and certainly his say in this early commerce, and it is in his records that knowledge of pioneer trade must be sought."

And the manner in which they endeavored to reconcile the trade with morality is reviewed. "These men were not averse to trade, but helped to make it possible and profitable. By their kindness to the Indian they made him well disposed toward the French, and thus opened the way to many western tribes for their trade. Mackenzie says of them 'if these missionaries did not obtain their object, they were yet of great service to the commanders who engaged in those expeditions, and they spread the fur trade. They realized its value to their native country.' Father Carheil says, 'I desire the good of both religion and the Trade, which you are obliged to keep in accord one with the other, without ever separating one from the other.' "

The contrast between the treatment accorded the Indians by the French and the English is made very plain and the debauching of the Indians by the run route is well described.

The chapter on "The Trader's Life" is especially interesting.

A feature of the study is the copious foot notes and references amongst which of necessity references to the letters of the missionaries contained in the *Jesuit Relations* are very numerous.

Archdiocese of Chicago—Antecedents and Development, by Joseph J. Thompson, LL. D., issued by the Archdiocesan Chancery, St. Mary's Training School Press.

A volume of rare historic value, of particularly appropriate interest is "The Archdiocese of Chicago, Antecedents and Development," just issued by the Chancery Office from St. Mary's Training School Press, Des Plaines, Illinois.

The purpose of the publication explained in the foreword by Joseph J. Thompson, author and compiler, "is to commemorate the 75th anniversary of the erection of the Chicago diocese, and to put in permanent form the story of the founding and growth of the Catholic church in this region."

Seventy-five years of diocesan achievement, founded upon pioneer missionary activity makes interesting reading at this time. Then, as pointed out, "for 170 years the Gospel had been preached on Illinois soil before a diocese was established in Chicago."

Names and records of men like Father Marquette, S. J., (1673), Father François Pinet, S. J., (1696), Father Pierre Gibault, (1768); Rev. M. Levadeau and Rev. G. Richard, Sulpitianus, (1793); Rev. Charles Lusson, (1798); Fathers John and Donatien Olivier, (1799); Father St. Cyr, (1833); Rev. Bernard Shaefer; Rev. Timothy O'Meara; Rev. Maurice de St. Palais; Rev. Francis J. Fisher; Rev. J. F. Plunket; Rev. Hippolyte du Pontavice and Rev. John Guguen, graphically tell the story of earlier priestly activity in the Illinois district.

* * *

Rt. Rev. Bishop John Carroll, Baltimore, was first of the American hierarchy to exercise ecclesiastical authority over this district, 1789-1810. Bishop Flaget, Bardstown, succeeded in control on the establishment of his diocese. In 1827 by arrangement Bishop Rosati, St. Louis, administered affairs of the Church in western and northern Illinois. In 1834, Bishop Bruté, Vincennes, Indiana, took over the administration. Previous to this time, as early as 1659, affairs in Illinois had been directed from Canada, making in all eleven bishops who exercised control over Chicago before its elevation as a diocese. Even after the revolution, Illinois affairs continued to be directed from Quebec until a new arrangement was made, making the United States a separate jurisdiction.

* * *

The Fifth Provincial Council of Bishops held May 14, 1843, passed favorably upon a request for the establishment of a diocese in Chicago.

The territory then covered the entire state of Illinois. Alton diocese was created in 1857. Peoria was erected in 1877, and Rockford in 1908. At present the territory of Chicago diocese comprises the counties of Cook, Lake, Du Page, Will, Kankakee and Grundy.

* * *

The later story of Chicago is told largely in the lives of its bishops—The Right Reverend William Quarter, D. D., 1844-1848; Right Reverend James Oliver Van de Velde, 1849-1852; Right Reverend Anthony O'Regan, D. D., 1854-1858; Right Reverend James Duggan, D. D., 1859-1870; Right Reverend Thomas Foley, D. D., 1870-1879; Most Reverend Patrick Augustine Feehan, D. D., 1880-1902; Most Reverend James Edward Quigley, D. D., 1903-1915; Most Reverend George W. Mundelein, D. D., 1915.

* * *

A beautiful tribute is paid the pioneers of Illinois. Pastors and missionaries are here recorded, beginning with the Indian missionary period, 1673-1777. The list of martyr missionaries, includes only those who on our own territory suffered violent deaths at the hands of the Indians. Father Gabriel de la Ribourde, superior of the Recollects in 1680, was killed by the Kickapoo Indians on the Illinois River, not far from Morris, Illinois. Father Membre, another Recollect, with Father Ribourde at the time, was killed in Texas in 1687. Father de Saint Cosme was killed along the Mississippi in 1706. Father Gravier, S. J., vicar general of Illinois missions, was killed in 1708. Rev. Antonius Senat, S. J., who labored at Peoria was burned at the stake in 1736. Abbe Joseph Gagnon a short time later was martyred not far from the Holy Family Mission at Cahokia.

* * *

A complete list of the clergy who served Chicago before its establishment, as well as those ordained by the different bishops is appended. In the case of outstanding names a more complete biography is given, as, for instance, Father St. Cyr, founder of the first church in modern Chicago.

A similar tribute is paid the early bishops who displayed such evident zeal for the struggling community.

In the sketch of Chicago's development, affairs of general importance are carefully recorded. The story of our first Mass, the first church, school and convent makes interesting reading. It is shown that Madison Street, and the lake, by a coincidence, seems to have been the attractive center of early church activities. The coming of the religious orders, establishment of parishes with full particu-

lars and illustrations, the growth of educational and charitable institutions, all receive the greatest possible attention.

The havoc of the great fire of 1871, estimated at about one million dollars, is sketched. How the Church rose supreme from the ashes is graphically told. Present day status as compared with statistics given in various earlier periods illustrate the side by side development of the church with the marvellous growth of the city itself.

* * *

The volume is the result of much diligent research and careful compilation. To the editor much credit is due. The binding is substantial, the letterpress first class, the whole mechanical arrangement redounding to the credit of the recently established St. Mary's Training School Press.

The Diamond Jubilee History of the Archdiocese of Chicago is a work which reads like fiction, by no means an accumulation of dry statistics. Catholics, and indeed, Chicagoan's interested in local history will find their home libraries incomplete without it. The volume has over 700 pages, 9x12 inches, is profusely illustrated, printed in de luxe form, bound in cloth, excellently finished. It may be obtained at the Chancery Office, 740 Cass Street, Chicago. Price, \$5.00.—From *New World*, June 11, 1920.

NECROLOGY

ROGER C. SULLIVAN

Roger C. Sullivan was for many years one of the most influential men in the United States. No man of the Irish race and no Catholic layman has exercised locally and nationally more power than Roger Sullivan. In his lifetime, as is quite natural, there were those who betimes found fault with some of his actions or activities, and since he was but human he of course possessed human imperfections. Many of the same people who criticised him in his lifetime have joined in the almost universal chorus of praise bestowed upon him since his death.

Roger Sullivan was born in Belvidere, Illinois, February 3, 1861. His father died when he was a child. His first employment was as a farmhand, in which capacity he labored for \$8.00 a month. At the age of eighteen years he came to Chicago and worked in the old West Side railway shops for a time. He had an inclination to politics and after laboring faithfully in the ranks of the Democratic party for several years, was in 1890 elected probate clerk, and from that time became a political leader. He became also a business man of much ability, and accumulated a fortune.

His first important venture in the business world was the organization and establishment of the Ogden Gas Company about which much has been said and written, in criticism by his enemies and in commendation by his friends. The most notable of his own comments upon this venture was to the effect that the Ogden Gas Company brought about a reduction in the price of gas from \$1.25 to \$.85 per thousand feet.

After the consolidation of the Ogden Gas Company with the Peoples' Gas Light and Coke Company, Mr. Sullivan centered his principal business in the Sawyer Biscuit Company. He also had large holdings in the Great Lakes Dock and Dredge Company.

From the time that the late John P. Hopkins came to Chicago until his death he and Mr. Sullivan were fast friends and were closely associated socially, politically and financially.

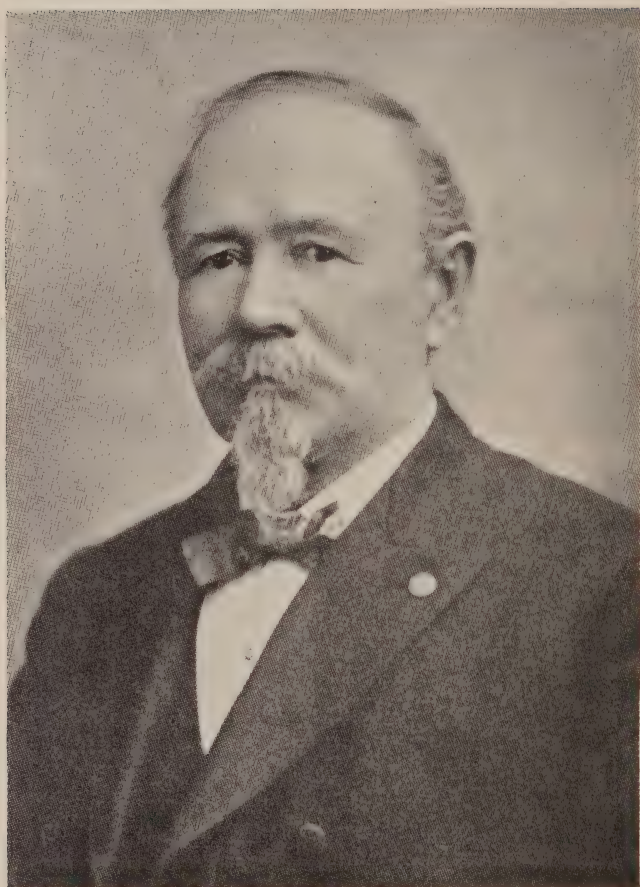
All who were favored as acquaintances of Roger Sullivan esteemed him as a genial and courteous gentleman, and his beautiful home life was the cause of genuine admiration.

In political dealings Roger Sullivan had a reputation of straightforwardness. He asserted only what he believed and he fulfilled what



ROGER C. SULLIVAN

BORN, FEBRUARY 3, 1861. DIED, APRIL 14, 1920



JOHN F. SCANLAN

BORN, DECEMBER 29, 1839. DIED, JUNE 12, 1920

he promised. As a result of his activities in politics, more recognition was accorded men of his own race and creed than had ever before been secured. That is not to say that there was favoritism but only that prior to Roger Sullivan's time such recognition was very meagre, if not positively withheld.

Though sometimes abused in his lifetime as a reactionary, the study of his record since his death shows him to have been connected with almost every valuable progressive movement inaugurated during his lifetime and to have exercised a potent influence in its success.

One of the incidents that gave him perhaps the greatest satisfaction of any thing he was ever connected with was the virtual selection of Woodrow Wilson as the nominee of the Democratic party in the Baltimore convention.

To the mind of the writer Roger Sullivan's near-election to the United States Senate from Illinois was his greatest achievement. His creed and nationality condemned him in the eyes of bigots of which Illinois has always possessed a large number. He was slandered and misrepresented for many years previous by the press and other enemies who could not worst him in politics or business and adopted questionable methods for revenge; besides his party was in the minority to the extent of some one hundred and fifty thousand. Despite all these obstacles, at the end of perhaps the most remarkable campaign ever made in the United States he was defeated by but a few thousand votes.

Not in recent years has a death in Chicago elicited such numerous and widespread expressions of regret. Almost every man who has attained to eminence in public life in the United States from the President down, sent letters of condolence.

Roger Sullivan's death occurred on the 14th day of April, 1920. He left a widow, one son and three daughters.

He was buried from the Holy Name Cathedral, his funeral obsequies being participated in by His Grace the Most Reverend Archbishop George William Mundelein and a concourse of clergymen who knew and highly respected him during his lifetime. His remains were buried in Mount Carmel Cemetery.

JOHN F. SCANLAN

John F. Scanlan. Born December 29th, 1839. Died June 12th, 1920.

An enthusiastic member of the ILLINOIS CATHOLIC HISTORICAL SOCIETY in the person of the late John F. Scanlan, was called to the reward of a virtuous and fruitful life, June 12th, 1920.

The deceased was the last survivor of a band of brothers, Patrick, Edward, Mortimer, Timothy, Michael and John, the most prominent of whom perhaps were the late Mortimer and Michael and the deceased.

These sturdy men were born in Castle Mahon, County Limerick, Ireland, but came to America in 1848 when John F. was nine years old. He was therefore, more than seventy years a resident of Chicago, being at the time of his death amongst the very oldest residents.

The Scanlan brothers were men of distinction and in many respects were unique. Of them it may truthfully be said that they marked out their own way. Entirely self-reliant they were without fear. They prospered in business but never became rich. It is doubtful if they ever had any desire to be rich. They attained much prominence but their prominence was incidental,—in a manner thrust upon them. They did not seek it through the usual channels in which prominence is pursued.

It is true that John F. Scanlan was once (1878) elected to the state legislature, and as a matter of interest and conviction strongly championed on the platform and through the press the Republican party and its doctrine of tariff protection. It is very plain however, that this course was not taken to add to his popularity. As a matter of fact, he was running counter to the views and political preferences of virtually all men of his own race and creed, and was severely criticised by the great majority of those. Dr. Cole, author of "The Era of the Civil War", Vol. III, of the Centennial History of Illinois makes the Scanlan brothers the founders and leaders of the Irish Republican contingent in Illinois and says that in 1868 the *Illinois State Journal* estimated there was not to exceed one Republican voter in every fifty Irish voters in the state. In the face of these overwhelming odds the Scanlans upheld the Republican banner, assisted and seconded by Thomas Pope Hodnett and Alderman Arthur Dixon, not for temporal rewards, as the flight of more than fifty years has abundantly proven, but from conviction.

The friends of John F. Scanlan during his lifetime and since

his death claim more credit for him as the father and founder of the Catholic Order of Foresters than for any other of his achievements. Those well acquainted with his efforts for Irish freedom will however be inclined to differ somewhat with that view. Of all the men who have come to Chicago, and championed the cause of justice to Ireland, the Scanlan brothers perhaps exerted the greatest effort in that regard. The *Chicago Tribune* of November 2nd, 1866, according to Dr. Cole, in his work above mentioned, stated that P. W. Dunne of Peoria subscribed more money to the Fenian cause than any other man in America, but Cole attributes to the Scanlans the leadership of the Fenian movement. It is perhaps true that after General Thomas W. Sweeney, who led the Fenian forces into Canada, Michael and John F. Scanlan were the most active and influential men in the movement. According to Cole "Chicago had the finest regiment in the Fenian army, 1,000 strong and nearly all veterans. In a few hours the Irish of the city raised \$40,000 for their mobilization. Companies from all parts of the state were concentrated in Chicago from which they moved eastward without any attempt at interference."

Though the Fenian movement later came to be looked upon by some as improper, it was not so regarded at the time by the rank and file of American citizens, and indeed was in a large sense a reflection of the belief that prevailed then and still obtains, in justice to Ireland. The same author tells how the Fenian movement was considered. "Oddly enough," says he, "there was little criticism of this attempt to accomplish by force in spite of American neutrality regulations, what might more lawfully have been attempted by political methods. . . . So formidable had been this Irish movement that no attempt was made within the state to check it. The Democrats commended the zeal for liberty displayed by the Fenians and heaped encomiums upon the Irish while the Republicans saw no propriety in opposing it. Governor Yates and the state officers graced with their presence Fenian entertainments in Springfield and noticed invitations to other celebrations with letters of regret, commending the principles of the organization."

If John F. Scanlan loved his native land and was willing to fight for it and if necessary die for it, he proved that he had a similar affection for his adopted country. When the Civil War broke out he was one of the first to enlist in the service of the United States and did his full duty in service at Camp Douglas where he was assigned. Since the war he had been an honored member of U. S. Grant, Post 28

of the Grand Army of the Republic, the members of which paid his memory a touching tribute at his bier.

The self-effacement of the deceased is well illustrated in his relations with the Catholic Order of Foresters. Conceded by all to be the inspiration, the father and founder of that society he persistently put aside all preferment in that connection, serving under draft as chief executive officer only until some one else could be found properly qualified for the leadership. Throughout the long years of his life, after the founding of the Order, he held the love, almost veneration of all the officers and members, but never profited pecuniarily nor sought honors or distinctions through the Order.

For more than twenty years prior to his death, deceased was a trusted employee of the United States Revenue Department.

His splendid life was summed up in the funeral oration preached by his lifelong friend Right Reverend Monsignor Daniel J. Riordan. Msgr. Riordan told about his love for the land of his birth and of his work, efforts and ideas for the welfare of Ireland, far in advance of their time. He told of his patriotic love for this his adopted country, of his love for its flag and how as a soldier he had drawn his sword in its behalf during the conflict of the Civil War. He related his love for his home and how well he had performed his duty as a Christian Father, how he and his good wife by their exemplary lives were not only revered and respected by their children but averred that their christian lives were a worthy example and a true exemplification of the Catholic Christian Home. How well he "kept the word" was evidenced by one practice that he religiously observed—daily visiting the Church and making the Stations of the Holy Way of the Cross for the last twenty years and when prevented from making his daily visit by sickness or other cause, reciting the prayers and meditations at home. This practice was unknown to even his family and friends until a short time before his death. He told of his work as a Fraternalist and the part he had played in the foundation of the Catholic Order of Foresters, paying glowing tribute to the record of the Order and the excellent manner in which this work had been carried on by those that succeeded him.

An impressive sight was the ceremony of the Grand Army of the Republic. Members of General U. S. Grant Post No. 28 gathered at his late residence and after reading an official copy of his war record, draped his coffin with the American flag. The interment was at Calvary Cemetery.

